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THE

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SERMON FROM ISAIAH VII. 14.

Preached the Sabbath following Christmas, 1857.

BY BENJAMIN WORCESTER.

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, — God with us."

IN these few words, so simple, and yet so full of meaning, is foretold the birth of the Redeemer and Saviour of the world. By his being born of a virgin, we learn that he was conceived of no human father, but of Infinite Power; and, by the command being given to call his name Immanuel, we learn that he was, as the name implies, God with us; that the inner life, which with men is received from the father, from which is the whole vitality and existence of the man, was with him Divine Life; and, as the Divine Life cannot be divided into separate portions, — each of which, being divine, and therefore infinite, must needs include the other, — we learn that the inner life and soul of the Immanuel was God himself.

But we must be careful in this view not to confine and limit the Divine Life within one infirm, human body, and that, at first, the helpless body of an infant. We must keep our minds open, as deeply and widely as we may, to a sense of

the absolute infinity of the Divine Being, — an infinity which embraces, penetrates, and sustains the apparently infinite universe of its creation. But, if thus infinite and omnipresent, why is not the Divinity manifest to our vision? For the reason that we, as to our bodies, are merely on the dead surface of life. All that we see, and even our organs of sense themselves, are composed of dead matter, — matter which, when vivified by life within, can become sensitive to other forms of the same matter; but as incapable of perceiving or comprehending the real life by which they exist, as the garments we wear of comprehending the thoughts and emotions of our souls.

Life proceeds outwards. The essence of our life is deep within; and inmost of all is the only real life, — the Divine Life, which creates and sustains all existence. An inevitable difficulty attends our efforts to look within, and form correct ideas of what is there; for our minds in this world dwell in things of sense, and all our ideas are formed accordingly. Hence, when we attempt to think of forms or degrees of life contained one within another, we think of them as being fixed in position by their outer coverings, and reduced in extent by lying within smaller compass. But how fallacious is this appearance, and how surely the limitations of time and space will disappear with the materiality by which they are determined, may be shown us in some degree by a consideration of the powers of expansion and locomotion of our minds in comparison with the fixedness of our bodies.

Let us, then, avoid attempts to locate or to measure the Divine Life by the laws of space, and rather seek to recognize its presence in every form or motion of life, how nearly dead or how perverted soever the form may be; and, in thinking of the conception and birth of the Lord upon earth, let us beware of any thing like withdrawing the Divinity from its universal abode, and confining it in that little tender human body. We should rather think of the Divine Life as opening a passage from the divine habitation, where it is the inmost source of life to all, and flowing down in its own integral purity, but with suitable interposed veilings, into the recep-

tacles and coverings prepared in the mind and body of the virgin mother, as for the reception of a human soul from a human father. The Divine Life was not then the less omnipresent, nor less the all-sustaining Creator of the universe; but it was, at this one point in the human race, opening the way for its manifestation in more outward form and more ultimate immediate presence than had hitherto been necessary.

Nor must this coming of the Lord be regarded as a casual occurrence, of an exceptional nature, disconnected and out of harmony with the ordinary course of Divine Providence, and of only temporary use. The very life of human and angelic beings as men — as images of their Creator, from all time to eternity, in all the earths of the universe, and in the universal heaven — rests on the capacity of the Divine Life to be ultimated in perfect divine-human life, in the various planes of angels and men. For interior men and for interior heavens, in a state of order, it may be enough that this capacity of the Divine Life should be perceived, and thus the descent be virtually accomplished in the degree to which their minds are opened: but, for the perfection of the universal heaven, there must be all the variety of the human, the divine form; there must be not only superior and interior parts, but also inferior and exterior, requiring for themselves, and for the men from whom their numbers are supplied, external even to ultimate manifestation; and there must be, for the sake of purification, seasons of disorder, when influx through heavenly mediums becomes interrupted, and the whole heavens are disturbed. Thus the life and perfection of the universal human race in the heavens, and on the earths for the sake of the heavens, require, in the due process of order, the actual manifestation of the Divine Life in human planes.

But the Divine Life, by an immediate descent in all its power into human planes, would have overwhelmed men as soon as it became manifest to them; and would either have destroyed them, or forced them to obey its laws. Mediums were necessary, taken from the imperfect ideas and forms of human nature, which could convey the wisdom of Divine Love to such as were able to receive it in freedom, and which

could be despised and rejected in freedom by those into whose life it could not enter. At first, the mediums provided were the words of the Scriptures; and when at last these failed of their effect, by reason of the strength of opposition to the Divine Love from which they came forth, their actual fulfilment became necessary in human speech and act. The mediums thus formed, by the manifestation of the Divine Life in human word and deed, served temporarily as natural mothers for the birth into human planes of the Divine Life itself; and they serve permanently as mediums for the presentation of the Divine Life to false and evil states, and for its reception, and, as it were, birth, in the life of men.

As regards the Divine Being himself, there was by this ultimation no change in him: for he is divine and unchangeable; and what is manifested of him newly in time is but an opening of the eyes of his creatures to what exists with him from eternity to eternity with perpetual unchanging life. But, so far as the material world is concerned, his ultimate manifestation must needs be effected at a definite point of space and time. As for place, the universal free communication which exists in the spiritual world, by which all who may be of use to each other come spontaneously into connection, — and not only with each other, but as well with the inhabitants of their various earths, — renders it needless that this manifestation should be effected on more than one earth. Moreover, as all salvable human beings have their relative position and use in the greatest, universal, heavenly Man, the manifestation must necessarily be made to those who, by position and use, are best fitted to take proper cognizance of it, and to communicate its benefits to the rest.

Such a position and such a use is that of the men and spirits of this earth, who, as we learn in the New Church, have reference to the external, corporeal sense, and whose angels take the place of that sense in the universal, heavenly Man. It is therefore essentially their office to take cognizance of the divine manifestation in the ultimates of human nature, and to be the mediums by which the whole heavens can perceive the ultimate basis of all divine and heavenly wisdom and life.

Hence it is, consequently, coincidently, and for the same end, that all external, corporeal, sensual science is studied on this earth with such zeal and success; that the arts of writing, printing, and universal publication, have been so widely developed; that the Divine Wisdom is here ultimated and placed on record in human thoughts and words; and, as the crown of all the rest, that the Lord has suffered himself to be born upon this earth as a man, in fulfilment and ultimation of the Divine Wisdom and Divine Love.

And again: the region of the corporeal senses — the most external region of the mind, the farthest removed from the inmost source of life, receiving its life, as appears to itself, from without, instead of from within — is the ultimate and most difficult region of all to be reduced into heavenly order; to be made subservient to heavenly uses; to be made willing to lay down its own apparent life, centering in self, for the sake of use to others. Thus it is with an individual man; so it must be with the great universal Man of the human race. The region of the external sense must be that in which lies the ultimate and greatest difficulty of regeneration, — of rebirth from the death of self-gratification into the life of use. In that region must be the greatest trial, the severest conflict, and therefore the extreme and ultimate manifestation of the wisdom of Divine Love.

In the early days of the human race on this earth, the corporeal sense was kept in an infantile, docile state, — in infant likeness of heavenly order, humbly serving the inner life to see through its eyes external ultimate things as images and recipient vessels of heavenly things; thus subserving a present use to the heavenly Man, and being the tacit medium for storing up deep within its own region its infantile images of the true heavenly order and use for which it was by creation designed, — stored up safe from the pollution of its own subsequently degraded hand, until, in the Lord's own good time, they could be brought forth, and used as mediums for its final purification and regeneration. The infant days of the human race passed by: corporeal sense waxed strong in its own eyes, and refused longer to serve the inner man. It would choose

its own food, and labor for its own gratification. All support and sustenance from without was withheld from the inner life; until, starved and driven back, the heavenward doors of the mind were barred against it. Then the unclean spirit of selfish sense brought in with itself all its self-derived and kindred evils, until man arrived at the very brink of destruction. Heaven suffered for lack of the development of its appropriate organs of external sense, by which it should perceive the ultimate forms of the wisdom of Divine Love, and be protected from the false imaginations of self-love; and it began to be attacked and oppressed in its own borders by the false, insidious persuasions of selfish, sensual spirits. The channels of influx from heaven to earth were cut off and closed up; heaven itself was disturbed, and its life was no longer known upon earth.

And Isaiah prophesied from the Lord, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, — God with us." Well might he say, "Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." Well might he sing, "O Zion, that bringest good tidings! get thee up into the high mountain. O Jerusalem, that bringest good tidings! lift up thy voice with strength; lift it up; be not afraid: say unto the cities of Judah, Behold your God!" Well might the angel say to the shepherds, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." And well might the multitude of the heavenly host praise God, and say, "Glory to God in the highest, and on earth peace, good-will among men."

The child was born: the Divine Love had begun the work of opening the way for its reception, and for the manifestation of the laws, the wisdom, of its life, in all degrees of human nature, even to the ultimate plane of external sense. The externals of the form and nature of the child were from the mother Mary, such as they would have been for a natural man of that generation. In the inmost of the human nature dwelt the Divine Life from the beginning; for the inmost part of

man, which is the seat of his very life from the Lord, is above the reach of his consciousness, and he has no power to pervert it to evil. Into that, therefore, — or rather into such outer covering of that first receptacle of life as is furnished by the mother, — the Divine Life, with suitable interposed protection, could enter; but, below that inmost, the forms and vessels from the mother had hereditary contraction and perversion. The Divine Life could not descend into them with its fulness and power: it could but infuse an influx from itself, sustaining life in the lower planes, as life descends with man through his inmost; but, in the case of the Lord, with greater, with all-sufficient power, since in *his* inmost was the Divine Life itself.

The child increased in wisdom and stature, and grew to manhood. In like manner as with men, the various degrees of mind and body were formed by means of materials received through the senses, — the mind chiefly by the truths of the Word: but, otherwise than with men, all this was done in a perfect, divine manner; for it was done by the direct influx of the Divine Love, to serve its own infinite, divine purposes. Yet the human nature thus formed was not divine: for its infirm, distorted vessels derived from the mother could not receive the pure wisdom of Divine Love, but only derivations of that wisdom clothed with human imperfections, subserving a temporary use; being natural appearances of truth rather than divine truths. These apparent truths, together with the perverted vessels which could receive nothing better, but rather craved the admission of every thing false and evil, became the mediums for the violent assaults of all evil spirits. The approach of the Divine Love into human nature was perceived at once by the hells of self-love; and they felt, that, unless they could successfully resist its descent, their own power over men would be broken, and they themselves would be reduced to subjection. They brought all their arts and powers to the assault. They said, "This is the Heir: come, let us kill him, and the inheritance shall be ours." From childhood to the crucifixion, the whole power of the hells was brought to bear upon the hereditary infirmities of the human

nature which the Lord assumed, with utmost malignity and inconceivable power. As much as the Divine Love in him exceeds the love received by man, so much did the severity of these assaults exceed that of those which men are permitted to bear.

But, happily, it was the infinite power of the Divine Love that had them to resist; and there could be no failure or faltering. The infinite power of the wisdom of the Divine Love of use to others, which had been hitherto imperfectly seen even in heaven, and utterly despised and rejected among men, was now exhibited in every form and degree where it was needed to dissolve the fantasies received by the perverted operation of the senses, and to overcome the power of their lust for self-gratification, — the root and strength of all evil. Every truth of the Word, — the form and verbal manifestation of the Divine Love, — of the misinterpreted and perverted literal sense, as well as of the unknown and denied internal senses, was now divinely fulfilled in human nature, and given to conquer its opposing falsities of the love of self. As fast as evil influences assailed and strove to get possession of any portion of the assumed human nature, they were immediately driven out by truths of the Divine Wisdom, so presented in the very plane of the assault, that the evil spirits could not stand for a moment in their light: for it showed their true character, — the hell to which they belonged; and they fell back therein, as lightning falls from heaven. And at the same time were cast out the very portions of the maternal humanity, which, by their weakness, had permitted the assault, and which had served as a mother for the birth into that plane and position of the Divine Truth which now came down and occupied their place. Thus, successively, from childhood to the passion of the cross, every particular of the human nature assumed from the mother served as a position for assault from evil spirits, — anxious to drive back from it the Divine Life, and to establish instead the infernal sensual life of self, — as a field for combat, and for the victory of the Divine Wisdom of the Divine Love to others, and, in that victory, was itself expelled and replaced by the Divine Wis-

dom. The timid doubts and wavering faith of the disciples; the transient, self-regarding applause of the people; the sacrilegious, relentless persecution of the rulers; the forty days' temptations in the wilderness, — but typify and feebly represent the various degrees of opposition which were made to this manifestation of the Divine Wisdom in the whole spiritual world, from the delicate shades of impurity with the angels in heaven to the blackness and infernal malignity of the lowest hells.

So, too, the truths which the Lord taught, and the good works which he performed, on earth, were but forms and likenesses of the wisdom which he manifested, and of the works which he performed, in the universal spiritual world; nay, of the wisdom of his Divine Love, which he is always manifesting, and of the works which he is always performing, for the benefit of the universal human race, in all the heavens and all the earths. Ultimated forms they are, — petrified, as it were, by production in material of earth, and in contact with its evils; but serving for ever as vessels and mediums for the operation of the Divine Life, brought down by their fulfilment into their planes of existence.

Finally, every thing of the finite maternal human nature was cast out, even to the very external senses themselves, in which the lusts of hell made their last, most grievous assault of all; resisting to the death their own overthrow in the utter subjection of every thing of sense, and therein of the all and the last of self, to the Infinite Divine Love of the good of others. The work was finished. The Infinite Wisdom of the Divine Love was reproduced in every degree of human life, even to the ultimates of sense. It remained but for the separation of the dying particles of clothing matter to be wholly completed, even to utter expulsion, and for the now perfect divine-human development of the Divine Wisdom to become completely filled and re-united with the Divine Love, — a divine process known to us only under the figure of the Lord's being raised up unto the Father, — and the descent or development of the Divinity into humanity became complete. The Divine Esse of Life, the Father of eternity, the Creator

and Sustainer of the universe, himself has entered into all the planes of the universe of his creation, and dwells therein, as well as in his central abode within and above all. He is now Man, the Infinite Divine Man, not only in the first principles of life, and thereby potentially in lasts, but also actually in ultimates, — the First and the Last, the Only Divine Man.

In works and in words, his Divine Life still goes forth — the life of love and use — in all planes of the life of angels and men; divinely fulfilling in them the works and words which he uttered and performed upon earth, and which are now the vessels and mediums for receiving his life. Wherever the love of self is excited by the spirits of evil, the Holy Spirit of his wisdom is there, ready, at the desire of the man, to unmask and drive out the evil; to rebuke the wind; and to say unto the sea, "Peace, be still." Wherever is a humble, trusting desire to be relieved from the sickness of an evil life, or from the insanity of false persuasions, the Spirit of the Lord is there to bring the desires to pass in accordance with the faith. Everywhere the Holy Spirit of the Lord — the Comforter — is present, to give food to the hungry, and drink to the thirsty; clothing to the naked, and freedom to the bound; hearing to the deaf, and sight to the blind, — to every one in want of light, of warmth, of food, of comfort to his soul, according to the humility and trust with which he asks it; according to his willingness to lay down the life of self, and to receive the divine life of love and use to others. To every one in the universe he is now present, as really, as fully, with as much will and power to do him good, as he was to the disciples sinking in their ship; to the blind man whose eyes were opened by his finger; to the dying maiden whose hand he touched, and she arose; to the woman who washed his feet with her tears, and wiped them with the hairs of her head; to the disciple who leaned on his bosom, and whom Jesus loved.

We need not vainly imagine how we would have treated him, if we had lived in his presence as lived the disciples and the Jews; how we would have knelt before him, kissed his hands and his feet, and obeyed every word of his mouth.

His presence — it is within us. His words — they are before us: as we obey them in heart and in life, we kneel before him; we kiss his hands and his feet. As we neglect and disobey them, *we pierce his hands and his feet; we nail them to the cross.*

POPULAR LECTURES ON THE DOCTRINES OF THE NEW CHURCH.

[The following report was accepted at a meeting of the Society of the New Church in Boston, on the 19th December last; and is now printed in the Magazine, agreeably to a vote expressing the wish of the Society to that effect.]

The Church Committee, who were instructed to consider the expediency of providing a course of popular lectures in the church on Sunday evenings, report: —

There can be no difference of opinion among the members of the New Church as to the inestimable value of the truths and doctrines which are now revealed; nor as to the paramount obligation of the church, to whom they are intrusted, to use all proper and judicious means of communicating them to others. To this church much is given, and of it will much be required. But, as to the best way of discharging this duty, there is room for much difference of opinion. The disciples were commanded to "go into all the world, and preach the gospel to every creature;" and some may be ready to suppose that the commandment is literally binding on those who receive the truths of the New Church, to go and preach them to all indiscriminately. But this and other parts of the Word must be interpreted by the church in accordance with the doctrines which are given it. Swedenborg says, that by "'every creature,' in this passage, are understood all those who receive the gospel, and can thereby be reformed. The rest are not understood by 'creatures,' inasmuch as they do not receive, but hear and reject." It therefore becomes a primary duty to preach the gospel to those who are in a receptive state, as far as this can be ascertained and effected. It

is addressed first to the church, — to those who acknowledge the Lord and the necessity of a good life; and, through these, to others who are more or less remote from such an acknowledgment. There can be no question in regard to the use of our public worship, nor with respect to the propriety of its being open to all who are disposed to attend.

The great law of charity in the New Church is sometimes overlooked, perhaps, by reason of its simplicity. Swedenborg teaches, that "Christian charity with every individual consists in his performing faithfully the duties of his calling; for thus, if he shuns evils as sins, he daily does what is good, and is himself his own particular use in the common body. Thus, also, the common good is provided for, and that of each individual in particular." This law coincides exactly with the commandment, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The Lord is our Father in heaven; and he is glorified when he is acknowledged and worshipped, and there is acknowledgment that all goodness and truth, and all of life and salvation, are from him alone: and so far as we shun evils as sins, and perform faithfully the duties of our calling, we shall become transparent mediums, and our light will so shine as to lead to this acknowledgment. There can be no doubt that it is of primary importance, with every one who would make himself useful to others, that he should apply the truths which he has received to the purification of his own life. Every successful effort in putting away what is evil in himself will be sure to tell on the welfare of others. What is true of an individual is true of all who constitute a society of the church; and the more faithfully this work is done, either with individuals or societies, the stronger will be the desire that others should be partakers with them of the goods and truths which have been given them, and the greater their ability to communicate them, and the clearer their perceptions as to the best way of doing it.

The doctrines of the Old Church are fast crumbling to pieces without any direct efforts of the New. Such truths as are adapted to the enlightened reason of the natural mind

are breaking through the clouds in the way best accommodated for their reception, perhaps quite as fast as the world can bear them. It is the great work of the New Church to re-organize and reconstruct; and this can be accomplished only as it becomes a true and living church by virtue of the internal vital power which is given it.

The Word cannot be understood without doctrine. The doctrines by which it is to be interpreted are committed to the church; and it becomes a duty to teach them diligently to its children, and, as far as practicable, to all those who desire to learn them for the reformation of their lives. The importance of the sabbath school, and of doctrinal instruction for those who are approaching the church, and are willing to be instructed, cannot well be overestimated. But the church has much instruction in the doctrines themselves, and in the character of the truths which are revealed, as to its duty in communicating them to the world. When God drove out the man, he "placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." The two tables on which were inscribed the Ten Commandments, which represented the whole Word in the complex, were deposited in the ark. Above the ark was the mercy-seat; and over the mercy-seat were two cherubims, which stretched forth their wings on high, covering the mercy-seat with their wings: and it is written, "There I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." When the temple was built by Solomon, "within the oracle he made two cherubims of olive-tree, each ten cubits high; and he overlaid the cherubims with gold; and he carved all the walls of the house round about with carved figures of cherubims and palm-trees and open flowers, within and without." The Lord is said to dwell between the cherubims. Immediately before the opening of the book in the Apocalypse, we have a description of the four living creatures, or cherubims, which were in the midst of the throne and round about the throne,

which "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." The Lamb was in the midst of the four living creatures; and, when he had taken the book, they fell down before him.

By the cherubims are represented the divine providence of the Lord, lest any should approach the holy things of the Word except from the good of love. They signify the literal sense of the Word, by which the truths which are within are protected. "Upon all the glory shall be a covering." The glory is the spiritual sense, and the covering the literal sense, of the Word. All that is said of the cherubims is full of significance as to the holiness of the internal things of the Word, and the great danger of approaching them except for purposes of life.

Swedenborg says "that the literal sense of the Word is a guard to the genuine truths concealed in it; and it operates as a guard thus, that the literal sense can be turned in every direction, and be explained according to the reader's apprehension, without its internal being hurt and violated: for no hurt ensues from the literal sense being understood differently by different persons. But the danger is, if the divine truths which lie concealed within should be perverted. From this the Word suffers violence; to prevent which, the literal sense is its guard" (S.S. No. 97).

The literal sense of the Word also operates as a guard by its prohibitions and teachings. If these are faithfully followed, we shall be prepared to approach with safety and delight the more interior things which are within the letter. Like the water in baptism, they bring those who receive them aright under a protecting influence. "It operates as such a guard with those who are in falsities from a principle of religion, and yet do not confirm them. From these persons the Word suffers no violence."

The divine truths which constitute the internal sense of the Word, which have been so long and so providentially concealed, are now, as it were, taken from their casket, and committed to the New Church. But can this church be too deeply impressed with a sense of their holiness, and of the

danger of their profanation? The four living creatures rest not day and night; but with them are the four and twenty elders; and all fall down together before the Lamb: and by the four and twenty elders are signified "all who are in truth from good, as well in the heavens as on the earths." We learn from Swedenborg, that the sin of profanation is, of all others, the most grievous; and that, for this reason, there is the most watchful providence, lest the internal truths of the Word should be given to those who desire them for other purposes than the reformation of their lives. When Uzzah put forth his hand to the ark of God, and took hold of it, the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. Only those who had been anointed could safely approach and touch the ark; and by oil is signified the good of love. By the death of Uzzah is represented the danger of seizing rashly upon those things which the ark contained and represented.

It is no part of the intention of these remarks to lead to the impression that the church, through fear of doing harm, should relax in its efforts to communicate of its goods and truths to others; but it is certainly the province of the church to endeavor to understand the ways of Providence, and in all things to co-operate with them. When we see such wonderful provision to guard the truths of the spiritual sense of the Word from profanation, is it not the duty of those to whom they are revealed, in imparting them to others, to co-operate as far as possible with these efforts of Divine Providence? When the truths of the Word are presented in public worship on the sabbath, they seem to have all the protection which the church is able to afford: they are addressed directly to the life, and are surrounded by the sphere and worship of the church. But, in popular lectures, this might not be the case; and the Committee are apprehensive that they would lack that protection which is indispensable to their proper use and application to life, and be regarded mainly as matters of curiosity or speculation. In these views they are confirmed by all that they have known of the effects of popular lectures on the doctrines of the church, in this

country. They are not aware of any place in which the church has been built up by these means. Large congregations have been drawn, and great hopes entertained; but the actual result, so far as regards the increase and establishment of the church, has not, we think, been successful. It is possible, that as the church advances, and acquires greater strength, it may be in a condition to engage in some efforts of this kind with safety and advantage to itself and to others; but the Committee are not prepared to recommend the experiment at present.

In considering this subject, the Committee have been naturally led to inquire, whether some changes might not be introduced usefully into our afternoon meetings; and they have thought it very desirable that there should be some course of systematic doctrinal instruction, so that it may be understood beforehand what is to be the subject of investigation on the following sabbath, and those who attend may read the lesson carefully during the week; and they are happy to be able to state, that the pastor of the society has consented to undertake to conduct such a course, with such aid as Mr. James Reed may render, by reading portions from Swedenborg or otherwise, should any assistance be required. The Committee trust that these meetings may be largely attended, and confidently believe that they will result in great and lasting benefit to the church.

The Committee have also considered, whether there might not be meetings on Sunday evenings which would be useful and pleasant. They have thought that the members of our society feel the need of more opportunity for social intercourse; and it is hoped that this intercourse would produce greater union among them, which must result in great good, both to the members themselves, and to all others to whom their sphere and influence may extend. With these views, they recommend that there be meetings in the vestry on sabbath evenings, for the purpose of singing of chants and social intercourse, to commence, at half-past seven o'clock, with the reading of a portion of the Word and the Lord's Prayer.

SAMPSON REED,
By order of the Committee.

THE FIFTY-FIRST GENERAL CONFERENCE OF THE NEW CHURCH IN GREAT BRITAIN.

This body met in London on Thursday, the 12th of August last; and adjourned on Thursday, the 19th. The Conference has heretofore, we believe, always been in the habit of adjourning and dispersing on Friday or Saturday; and, for some years, it has met on Tuesday. It has been much more distinctly a meeting for business than the General Convention in this country; and the religious element, and worship and preaching, have had less place than with us. Here, for many years, the sabbath with which the Convention closed, with its various religious exercises and the administration of the Holy Supper, has been regarded by some as the most interesting and important day of the session; and, by all, as the golden band that bound the other labors of the Convention into unity. But previous to 1857, we believe, the sabbath has never been included in the sessions of the English Conference.

The Minutes, or journal, of the late session came to hand in November; but, hitherto, we have lacked either time or space to notice them. The acting members of the meeting consisted of eleven ministers and twenty-three delegates from thirteen societies. This, so far as we recollect, is about the average representation; and, beyond the acting members, the attendance at Conference has generally been very small. Indeed, it has been understood chiefly as a business-meeting. We will notice a few of the more interesting topics which were acted on.

We perceive that the Conference has what is called a "Students' and Ministers' Aid Fund," which is raised by annual subscriptions and donations, and which amounted the past year to a little more than eight hundred dollars. This has not been in existence more than one or two years.

The Centenary of the New Dispensation seems to have roused our English brethren to new efforts; and an attempt was made last year to supply the public libraries in the kingdom with

the works of Swedenborg, either in whole or in part. The result was the supply of portions of them to twenty-eight libraries, whose names are given.

A report was presented from the Centenary Committee, from which it appears that the addresses delivered before the Conference at the celebration in 1857 were extemporaneous, or at least unwritten; and that, after being taken down by reporters, and submitted to their authors for revision, they were published by this Committee, in a pamphlet of eighty-eight pages royal octavo, to the number of two thousand.

The following action of the Conference is its own interpreter, and shows another of the fruits of the spirit that was aroused by the Centenary: —

"*Resolved*, That the following code of rules and regulations, forming the basis of the National Missionary Institution, as the best permanent memorial of the First Centenary of the New Church, be, and hereby is, adopted by this Conference.

"1. That this Institution be denominated the National Missionary Institution of the New Church, signified by the New Jerusalem in the Revelation, instituted by the General Conference, in 1857, as a permanent memorial of the First Centenary of the New Church.

"2. That the objects of this Institution be to disseminate the Heavenly Doctrines of the New Church throughout the United Kingdom by missionary operations, and by occasional missionary or pastoral visits to such societies in the church as need assistance and encouragement.

"3. That a Committee of missionary operations be appointed annually by the Conference, whose duty it shall be to superintend the collection and application of the funds for the objects contemplated by this Institution, and to present an annual report to Conference of their operations during the year, together with a statement of the finances of the Institution.

"4. That the Committee shall select missionaries from the ordained ministers recognized by the Conference, and from other persons who are properly qualified for such important duties; preference being given in the selection to those who have deliberately chosen to devote their lives to the uses of the ministry.

"5. That the Treasurer of Conference be the Treasurer of this Institution.

"*Resolved*, That Messrs. Bruce, Bayley, Gunton, Watson, Fryer, Maxwell, Pratt, and Shaw, form the Committee for missionary operations during the ensuing year; and that Mr. Bruce be the Secretary.

"A letter from Mr. Pickstone, of Radcliffe, was read, promising the munificent gift of £25 ($122) annually to the National Missionary Institution; and it was *Resolved*, That the Secretary of the Committee now appointed is hereby instructed to convey to that gentleman the grateful feelings of the Conference on that subject.

"*Resolved*, That the Committee take the necessary steps to obtain contributions; and that the ministers and representatives in the present Conference be instructed to bring the subject before their respective societies.

"*Resolved*, That the proceeds of the Mansfield Gift for the present year, amounting to £9. 2*s*. ($44), be applied to missions north of Trent, under the direction of the Committee of the National Missionary Institution.

"*Resolved*, That the proceeds arising from the sale of the published addresses, delivered during the celebration of the First Centenary of the New Church, be devoted to the funds of the National Missionary Institution; and that the stock be handed to the Committee thereof."

We find also the following resolution: —

"*Resolved*, That those societies which have neither resident ministers, nor leaders authorized to administer the sacrament of the Holy Supper, be recommended to the attention of the President of Conference, who shall arrange with them to have a minister sent to them, if possible, for that purpose; whose travelling and other expenses may be paid out of the funds of the National Missionary Institution."

We quote the following paragraph from the minutes in relation to their New-Church day-schools. There are six of these schools, in which the aggregate number of pupils is 2,167; but the Conference places in these schools only 135 pupils, for whom it pays about $1,200. What influence it exerts over the schools does not appear.

"The very gratifying reports of the day-schools have excited in the minds of the members of the Conference the liveliest feelings of gratitude to our heavenly Father for his blessing, and of admiration for the excellent and praiseworthy exertions of the teachers and officers of these institutions. The strong hold the schools have obtained on the public feeling is strikingly evinced by the fact, that in this one year, as soon as increased accommodation was provided in the Manchester school, the number of scholars has risen from 411 to 600; while in the Birmingham, Salford, and Accrington schools, the numbers are only limited by the size of the schoolrooms. The Conference trusts that the efforts of their brethren in Birmingham to obtain increased and improved accommodation for the girl's

school will be successful, and recommends the day-schools everywhere to the warmest sympathies and most vigorous support of the church. The plan suggested in the Manchester Report, of multiplying these schools wherever practicable, the Conference would recommend to the serious consideration of the members of the church everywhere. The Conference is assured that the New Church is truly in its proper vocation when laboring to supply that spiritual, moral, and scientific instruction to the young, which will teach them how to live as the servants of Him who is the fountain alike of wisdom and of love."

On this subject we quote, also, the following from the Annual Report of the President of the Conference: —

"The subject to which your attention is next invited is the state and circumstances of our schools, especially the day-schools. . . . It is clearly evident, that the schools are in a most healthy and efficient state. Their teachers appear to enter heartily into the spirit of their duties as Newchurchmen, aiming at the most admirable results; and the success of their labors is evidenced in crowded schools, the approbation of their several Committees, and of the inspectors appointed by the government. The success one would expect to follow from New-Church efforts, in the department peculiarly proper to the spirit of the New Jerusalem, has in this field been largely realized. The feeling that arises on reading these reports is, Hitherto the Lord hath helped us. Go on, and prosper. Although the reports leave no doubt of the substantial excellence and satisfactory working of the schools, we may venture to notice a few particulars in which, perhaps, useful remark is possible; . . . for instance, the number of scholars attending the Sunday-school as well as the day-school, and the religious books in daily use in the school. . . . It is a very important particular; for the connection of the day-schools with the church can only, at least chiefly, be maintained through the Sunday-schools. A boy or girl who leaves school at twelve can only carry away faint impressions of the truths of the church; but, if he or she is connected with the Sunday-school, that connection may be continued to manhood or womanhood, and become a bond that will never be broken. From the returns this year, we learn that Accrington has of day-scholars, in the Sunday-school, 164; Salford has 40; Birmingham, 52; Embsay, 60; and Heywood, 66. Manchester, with its very great excellences in other respects, I am sorry to remark, does not give any information upon this subject, either in report or circular.

"Two circumstances have fallen under my notice, which strongly illustrate the point now under question. One is in relation to the Manchester, the other in relation to the London, school. Some years ago, I was written to by a gentleman who had some recollection of me in early life, and had been a pupil of the Manchester

school. Some time after leaving that school, he had become associated with a Calvinistic body, and imbibed the sentiments of that creed, but was unable to persuade himself that he was one of the predestinated. Under the painful impression of being a reprobate, he had been suffering long, and had lost all the delight of his life. In this state he was when he wrote to me. I gave him a suitable reply; and, by correspondence, he was led again to associate himself, from conviction, with the New Church, and became a worthy and useful member of the Peter-street Society. Had this young man been connected with the Sunday-school, he might have remained growing up in the church, and been saved months, even years, of mental distress.

"An individual, now a large tradesman, has lately been interested in the principles of the New Church, at Argyle Square. I met him at one of our house-meetings; and, in the course of conversation, it turned out that he had been educated at the former London school, in Westminster Road, but was quite unaware that the principles there taught were also taught at Argyle Square. The impressions of his boyhood had deeply affected him; and he had never joined a religious body, though religiously inclined: but now he rejoiced to renew his connection with us, and to re-examine his views. Had there been a Sunday-school to visit, after he had left the day-school, he would probably have never lost sight of the church.

"I cannot but hope that the respected teachers of those schools will see that their pupils will best be kept as evidences of their useful labors with them in childhood, by inducing them to connect themselves with the affectionate and earnest Newchurchmen who become the teachers of our Sunday-schools; and who can train them, after they have left the day-school, to avoid the snares of the world, and to become truly good and efficient members of the church. I would have the children left perfectly free to come to the Sunday-school or not; but every inducement which earnest persuasion could offer should be exercised to attract them to those kind circles, where a sabbath-school teacher could complete what a day-school teacher has commenced.

"Before quitting this subject of the schools, I would mention, for the consideration of the Committees, the advisability of adopting, as a class-book, Mr. Mason's 'Forty Moral Lectures for the Young.' This book, as might be expected, is an excellent accommodation of the New-Church views of morality to the young, and would form an admirable text-book for the teachers to unfold to their youthful charge those eternal laws upon which alone their spiritual life and happiness here and hereafter can be built up."

We quote the following from the minutes relative to the Sunday-school Union, which is an institution of the New Church in that country: —

"From the Report of the Sunday-school Union, the Conference is happy to learn, that the Sunday-schools are still generally in a state of favorable progression, and accomplishing their inestimable results; and the Conference especially rejoices to see that nearly four thousand New-Church works have, by the instrumentality of the Union, been sold to the scholars. *Resolved*, That the Conference hereby desires to express its high sense of the eminent services of the Sunday-school Union, and of the officers and teachers of the Sunday-schools; and hopes that they will be encouraged to persevere in their valuable labors, and have every year reports to make equally interesting and valuable with that of the present year.

"With the view of making the education of the children under the influence of the New Church, both in our families and our schools, as efficient as possible, it was *Resolved*, That the Conference recommends to all the members of the church, and especially to the Committees of Day and Sunday Schools, as aids in the responsible work of tuition in the doctrines and life of the New Jerusalem, the valuable volumes put forth by several members of the church, — and particularly those published by the Rev. Mr. Mason, entitled 'Forty Moral Lectures for the Young;' 'The Young Christian's Earliest Friend;' and the 'Manual for Christian Mothers, founded upon the Lord's Prayer,' — as being calculated to assist in the education of the rising generation; and the Conference hopes that the minor works of Swedenborg, as well as these volumes, will be largely used in every school and family."

The following resolution relates, we suppose, to the case of Rev. Oliver Prescott Hiller, who is an American by birth; was ordained in this country; went to Europe in 1847, and settled in Glasgow, Scotland. He has never acted with the General Conference, because it has been heretofore understood that the charter of the Conference would not admit any minister as a member who had not been ordained by the authority of the Conference.

"*Resolved*, That the President, Vice-President, and the Rev. J. Bayley, be a Committee to obtain a legal opinion as to whether any minister, ordained by any Conference or Convention in a foreign country, can be legally admitted, according to the Conference Deed, as a member of this Conference, on presenting a certificate of such ordination, should he come to reside as a minister of a New-Church society in Great Britain."

The Minutes of Conference contain this year the "Rules of Conference" in full, occupying twenty-four pages in small

type. Eighty copies of the Minutes have been sent to the Secretary of the General Convention, and distributed to the ministers and societies throughout the country. The former Rules and the present Constitution of the General Convention have sometimes been complained of for stringency. A good opportunity is now presented for comparing the organic law of the two great bodies of the New Church in Great Britain and this country, in this point of view; and we hope it will not be lost.

NEW CHURCH IN FRANCE.

We publish in this number of the Magazine another letter from our correspondent in France, — M. Blanchet. His letters show a high degree of intelligence, as well as great earnestness in the cause of the New Church. It will be seen that he appeals to the church in this country for aid, to enable the church in France to publish certain works, which are thought to be needed, as preparatory to the works of Swedenborg; and that, for this purpose, he proposes a subscription, allowing the subscribers to receive an equivalent in the French publications.

The New Church in France seems to be struggling into existence under greater difficulties than in most other places; and the few earnest men who are devoting their strength and their means to its service are entitled to the cordial sympathy and support of their brethren elsewhere. The want of religious liberty has been forcibly depicted in the previous letters of our correspondent, — a want which it is difficult to realize in this country, where liberty seems to be running wild. In addition to other difficulties, we are now informed that the members of the New Church in France are poor, and therefore unable to publish such works as, in the opinion of judicious men, the state of the church in that country seems to require.

We believe that, with few exceptions, the members of the New Church in this country are possessed of moderate pecuniary ability; and there is no locality in which they do not see opportunities for the judicious application of more means than they can command in the work in which they are engaged. But there is doubtless a difference in different places; and we do not think that our brethren in France would ask for assistance without good cause.

It is undoubtedly of Divine Providence that the external condition of the New Church is as it is. It comes not with observation; and it would seem now as formerly to be literally true, that "the poor have the gospel preached to them." This church is not only not ushered into the world by miracles, which would command an assent to its truths from those who were not prepared to receive them with affection; but it has comparatively little or nothing in its external condition to attract the favorable notice of the public. We see, in this, indications of Providence that it is not in a state to bear much outward prosperity with safety to itself. It must take root in the soil of adversity. As its Lord and Master was "despised and rejected of men," so has it been with his church on earth.

The first Christian church began in the world in the midst of the most cruel persecutions. Like a sturdy oak, it gently leaned towards the cold blasts which assailed it, and was made all the stronger by them. But with Constantine came the days of its worldly prosperity, and with them new and greater trials; and all the strength which it had been slowly acquiring was not sufficient to guard its internal purity from corruption. As it became the popular religion, those who before had wavered, or even rejected it, were suddenly converted; and multitudes acknowledged its name who were strangers to its influence.

The New-Jerusalem church is not subjected to the same persecutions that assailed the early Christians. The state of civilized society is changed by the influence of the Christian religion, and life and property may be said to be secure. Its trials and persecutions will be of a more interior kind. Evil

spirits will assail its spiritual life, and attempt to rob it of the heavenly riches which the Lord has given it; and false friends and open enemies in this world will join them in the effort. It has been wisely ordered, that this church should begin and grow in obscurity. In the language of Scripture, "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." No one can predict when the Constantine of the New Church shall arise, and the kings of the earth shall literally bring their glory and honor into it; but, whenever that time shall come, this church, too, will be exposed to new and severe trials. It will find, we fear, new and greater foes in its own household. Those who discern even now the source of its greatest troubles will be ready to wait patiently for the Lord's good time for such an event. That it would receive nominally great accessions to its numbers, if it were the popular religion of the day, its members cannot doubt, when they now see its beautiful truths appearing with more or less distinctness, but with little or no acknowledgment of their source, in the productions of the prominent men of the age, in all the departments of religion, science, and literature. But it seems plain, that the period has not yet arrived when this church can safely bear the influence of any great measure of external prosperity or popular favor; and, in the mean time, it behooves its members, wherever they may be, or in whatever country they may be found, to draw near each other, to unite heart and hand as one man in the same great cause, that they may become co-workers with the Divine Architect, who is laying firmly the foundations of that temple which shall endure for ages of ages.

Any persons who wish to become subscribers to the fund in aid of the New Church in France are requested to send their names, and the amount which they propose to subscribe, to George Phinney, No. 19, Winter Street, Boston; or to J. L. Jewett, No. 346, Broadway, New York.

LETTER FROM THE LATE MRS. BOLLES.

[The following letter, addressed to a near relative, was written, as appears by its date, nearly thirty years ago, and soon after the writer became a receiver of the doctrines of the New Church. It cannot fail, we think, to be highly interesting to all our readers, and especially so to those by whom Mrs. Bolles is remembered.]

Boston, Sept. 16, 1830.

Not having the pleasure of a personal interview, and being desirous of holding familiar intercourse with you at the present time, I commence this letter; hoping it will be an introduction to a correspondence of a different and more interior character than has ever existed between us. For myself I can say, there has a gradual change taken place in my opinions, views, and feelings, which I trust is not for the worse; and which, while it has not in any degree lessened my affection for my friends, has made me feel that on all subjects we do not think alike, and have not "feelings in common." I feel desirous of introducing those subjects to your notice and reflection, which, if rightly understood, are eminently calculated to produce in the mind that "peace which passeth understanding."

I presume you already know that I have given up, and ceased to love and feel any regard for, what I once considered the true doctrines which developed the ways of God to man, and which taught all that was essentially necessary to salvation. Mere change of opinion in regard to the mode of salvation is not an uncommon thing; and would excite but little surprise in you, were it not for the fact that my views of a religious life, and the happiness thence derived, have been entirely changed in favor of those doctrines which I believe so pre-eminently teach "*the way, the truth,* and *the life,*" — the Heavenly Doctrine of the New Jerusalem, as contained in the writings of Emanuel Swedenborg.

Having had some opportunity of knowing your opinion upon religious subjects, and perceiving the many obstacles which are constantly thrown in the way of those who would

look for truth, enables me to judge with some degree of correctness of the manner and order in which you have been led, in the course of life, to conclusions, and perhaps settled convictions, upon subjects of the most vital interest and importance. I am aware of the many circumstances which are of daily and hourly occurrence in the religious community, and among those who make the most zealous professions, to discourage and cause distrust in many persons, and particularly in those who, like yourself, are attentive observers, and wish to look calmly and rationally upon things as they appear. Before I say more, permit me to disclaim all desires for proselytism, and wishes to bring persons into the ideas which appear to me so true, any further than by so doing I may be the means of contributing to the happiness of others.

Some recent circumstances have induced me to write to you at this time on this subject, not for the purpose of bringing to your view the doctrines themselves, or of supporting them by proof or argument; for such a course would be far from what I conceive to be most useful at this time. My present object is simply to ask you to reflect seriously and solemnly upon the light and instruction in spiritual things which you now possess, and which is possessed by the Old Church generally, and then say whether you are prepared to affirm, that there can be no more given; whether we are to set limits to the divine communications to mankind, and say, "Thus far shall they go, and no farther." The objections which are brought to the doctrines of the New Church, I know so well, each and every one, that I can anticipate those which arise in your mind; and from the little knowledge you have of them, which may better be called no knowledge, have perhaps induced amazement at the credence which sober-minded people seem to give to those verities which to you are the height of absurdity and fanaticism, if not of presumption and wickedness.

The great difficulty which lies in the way of our willingness to listen to the declaration, that there is new truth and new light now communicating to the world concerning heaven and of a life after death, is on account of the great fulness we

seem to possess, and which we have heaped and pressed in the measure of our knowledge, attainments, and desires; so that there is no room for any thing more or better. Another and a great reason is found in this, — that we have been educated in a certain kind or degree of knowledge respecting heavenly things, and which we have learned to venerate somewhat as an ancient usage, without considering very acutely of what our faith really consists, and how divine truth is really applicable as a revelation to our wills and understandings. These are subjects of interest to us all, and may be profitably considered in reference to our real present and future happiness. There is not one objection you can urge, perhaps, which has not been raised in my own mind, and which is called forth in all who have begun to know something in regard to the New Church.

As I stated, it is not my present object to discuss or urge the merits of the doctrine which I love: they cannot be better known to you by such a process. Believe me, they are to be known, not merely by being seen in the understanding, but also by being felt in the heart, and carried into the life. It is my wish to speak freely to you from the heart, for the purpose of calling up in your mind reflections which may result in discovering to you the real ground on which you stand, which is a common ground, and, as I conceive, surrounded by all the obstacles to obstruct and impede the progress of the light of truth. What I have said has been with the desire that you might reflect upon the subject of the impossibility of any further communication from heaven, or any fuller and clearer views of the Sacred Scriptures, than are already possessed by the learned in the world. I might refresh your memory, if it were necessary, with many instances where the introduction of new truth has caused disturbance in the world both in regard to scientific and religious truth.

When Galileo had raised the tube, and viewed the heavenly bodies, the important truth that he communicated to a sceptical world was not received because it appeared to clash with the Bible, which represented the sun to rise and set, and not apparently to rise and set by the revolution of the earth. "In

fact, from the beginning of the world, nothing extraordinary in the way of instruction ever came from God but has met its chief opposition from that which was the reigning wisdom and learning of the time. Therefore, the ground and reason why the *wise* and *prudent* of every age have less disposition and fitness to receive divine light and instruction than *babes* and sucklings lies in the nature of things, and will be always as true as when Christ said it of the doctrine which he himself preached in the world."

I have only now to say, that I trust the subject upon which I have written will be as interesting to you as to myself, and received in the spirit in which it is written, which is that of true affection; and hope you will, in answer, give me your views and feelings fully and candidly, without reserve. I cannot help again expressing a desire that we may have such an intercourse, by letter, as will be for our mutual improvement and pleasure.

Yours affectionately,

SUSAN GARDNER.

MARYLAND ASSOCIATION.

[Agreeably to the following resolution, we insert the proceedings of the Maryland Association of the New Church at its two last sessions. — EDS.]

Resolved, That the editors of the "New-Jerusalem Magazine" be requested to publish in the Magazine the proceedings of the meeting of the Association held in May last, that the Magazine may contain the entire history of the Association.

JOHN FONERDEN, *Sec. Joint Com.*

Proceedings of the Regular Semi-annual Meeting of the Maryland Association, held in the City of Washington, on Thursday, May 6, *and Friday, May* 7, 1858.

THE Association assembled in the church of the Washington Society, situate on Capitol Hill; and was called to order at eleven o'clock, A.M., by the President, Rev. Jabez Fox.

The following voting members were present; viz.: —

Rev. Jabez Fox, Dr. N. C. Towle, Dr. R. B. Donaldson, Prof. A. G. Pendleton, *Washington.*

N. F. Cabell, *Virginia.*

Rev. S. H. Worcester, Rev. A. O. Brickman, Adolph Ahrens, R. A. L. Bevans, George B. Coale, *Baltimore.*

The meeting was opened by the President's reading from the Word, and repeating the Lord's Prayer.

On motion of Dr. N. C. Towle, all receivers of the doctrines of the New Church present were invited to participate in the proceedings of the Association.

The following persons were nominated for membership, and were admitted by unanimous vote: —

Mr. Walter Ball, Mrs. Annie E. Ball, Mr. L. P. Blood, Mrs. Margaret G. Blood, Miss Sarah A. Bevans, Miss Fanny Harrington, Mr. E. T. Robb, Mrs. Viletta F. Robb, *Baltimore.*

Rev. Abiel Silver, Mrs. Edna H. Silver, Miss E. C. Silver, *Wilmington, Del.*

Mr. T. Stanhope McClelland, Mrs. Maria Louisa McClelland, Mr. Philip B. Cabell, *Virginia.*

Mr. Andrew Collins, Mrs. Mary Milburn, Mrs. Z. W. Hall, Mrs. Sarah Parkhurst, Mr. A. Thomas Smith, Mrs. Ann M. Donaldson, Mrs. Ann S. Bowman, *Washington, D.C.*

Dr. Joel Hopkins, *Howard County, Md.*

The Secretary read the proceedings of the last meeting; which were approved.

The Association then took a recess for public worship.

Worship was conducted by Rev. A. Silver, who preached from Matt. viii. 22.

The Holy Supper was then prepared by Rev. Jabez Fox, and, with the assistance of Rev. S. H. Worcester and Rev. A. O. Brickman, administered to all present who desired to partake of it.

On resuming business, Rev. S. H. Worcester read the Report of the Book Committee; which was accepted.

Mr. N. F. Cabell offered some interesting remarks concerning the spread of the doctrines of the New Church in Virginia during the last few years, and the general increase of interest in the principles and doctrines of the church universally to be observed.

The Treasurer, Dr. N. C. Towle, made a financial report; which was accepted.

Letters were read from Messrs. E. O. Hinkley, of Baltimore, and George Hinkley, of Buckland, Va.

Rev. Samuel H. Worcester, from the Joint Committee, made a verbal report of the progress made in their consideration of the Provisional Constitution, which was referred to said Committee at the last meeting.

The Association then adjourned, to re-assemble at half-past four o'clock.

At five, P.M., the Association met, and adjourned to meet at the residence of Dr. N. C. Towle at eight o'clock.

The Association met, pursuant to adjournment, at the residence of Dr. Towle.

The President opened the meeting, by reading from the Word, and repeating the Lord's Prayer.

The following persons were unanimously admitted to membership: —

Mr. Charles Read, *Catonsville, Md.*

Mr. W. G. Parkhurst, Dr. Warren C. Choate, *Washington, D.C.*

On motion of Rev. S. H. Worcester, the Association adjourned to meet at the church on the following morning, at half-past eight o'clock.

FRIDAY, May 7, 1858, half-past eleven o'clock, A.M.

The Association was called to order by the President. The Secretary being absent, Mr. Walter Ball was appointed Secretary *pro tem.*

Mr. Brickman moved, and it was carried, That the Association take a recess for religious services.

Rev. S. H. Worcester delivered a discourse from John ix. 35, 36.

Religious services being ended, the Association was again called to order, and proceeded to business.

The following persons were then elected members of the Association: Miss Mary E. Fonerden, nominated by Rev. S. H. Worcester; and Daniel Lammot, jun., nominated by N. F. Cabell.

On motion of Prof. Pendleton, it was unanimously —

Resolved, That the Association now take the Constitution into consideration.

The Joint Committee was called upon for their report; but no written report was presented.

By request, Mr. Worcester made a partial verbal report for the Committee, and then moved the following amendments to the Constitution; which were unanimously adopted: —

In Part IV., Art. 5, strike out the words, "who shall be a minister of the Association;" and insert "a Vice-President" after the word President.

Art. 10. — Strike out the second sentence; viz., "Of the Committee of Ministers, and of the Joint Committee, the President shall be the Chairman;" and substitute "and," for "each Committee," at the beginning of the last sentence: so that the article, as amended, shall read, "Each Committee shall be organized with a Chairman and a Secretary; and shall keep and preserve a complete record of its doings, and shall report the same to the Association annually."

Art. 9. — Amend last clause so as to read, "This Committee shall keep an accurate record of all books purchased by them or by the Joint Committee, or otherwise supplied for distribution; of all libraries supplied, and of all books distributed."

On motion of Mr. Worcester, it was unanimously —

Resolved, That the Provisional Constitution, as amended, remain as the Provisional Constitution of this Association until further action of the Association.

Resolved, That the Constitution be referred to the Joint Committee, to report thereon at the next meeting of the Association, in November.

On motion of Mr. Worcester, it was unanimously —

Resolved, That the Association now proceed to the election of officers for the Association, and of Delegates to the General Convention.

On motion, Messrs. Pendleton, Ball, and Cabell were appointed a Committee to nominate said officers and delegates.

The Committee retired, and, on returning, reported the following nominations: —

For President	Rev. Abiel Silver.
For Vice-President	Dr. John Fonerden.
For Secretary	George B. Coale.
For Treasurer	Dr. N. C. Towle.

Committee of Laymen. — Dr. John Fonerden, Adolph Ahrens, Johannes Hausler, Dr. N. C. Towle, and Daniel Lammot, Jun.

Delegates to the Convention. — Daniel Lammot, Jun., of Wilmington; Dr. N. C. Towle, of Washington; and Dr. John Fonerden, of Baltimore.

Book Committee. — Rev. S. H. Worcester, Rev. A. O. Brickman, Mr. Andrew Hammar, of Baltimore; Rev. Jabez Fox, Dr. R. B. Donaldson, of Washington; Daniel Lammot, Jun., of Wilmington; and N. F. Cabell, of Warminster, Nelson County, Va.

On motion of Mr. Worcester, it was —

Resolved, That the report of the Committee be accepted, and the nominations confirmed.

Rev. Mr. Silver then took the chair, as the President of the Association.

On motion of Mr. Worcester, it was —

Resolved, That any delegate to the General Convention, who cannot attend its meeting, be authorized to appoint a substitute.

The following resolutions, offered by Mr. Worcester, were unanimously adopted: —

Resolved, That it is the desire of the Maryland Association to be admitted into the General Convention of the New Church in the United States.

Resolved, That the delegates be instructed to make application for its admission.

Resolved, That the next meeting of the Association be held in the city of Baltimore, on the first Thursday of November next, at ten o'clock, A.M.

Resolved, That the thanks of this Association are hereby returned to the Washington Society for the use of their Temple, and to our Washington friends for their very kind and hospitable entertainment.

On motion, the Association adjourned.

On Wednesday evening, May 5, a very pleasant social meeting was held at the house of Dr. Donaldson. Rev. Mr. Silver offered some very interesting remarks concerning the Holy City, New Jerusalem.

On Thursday evening, though the weather was unfavorable, there was a full gathering at the residence of Dr. Towle. Rev. Messrs. Silver and Fox were the principal speakers on the occasion.

During the session of the Association, the sum of seventy-nine dollars was subscribed for its uses.

Its social character formed a very interesting feature in the meeting of the Association.

No changes were made in the first three chapters of the Constitution. The fourth chapter, as amended, stands as follows: —

PART IV. — ORGANIZATION.

1. This Association shall be called the MARYLAND ASSOCIATION OF THE NEW JERUSALEM.

2. The Association shall hold semi-annual meetings on the first Thursday in May and November. At the meeting in May, delegates shall be elected to represent the Association in the General Convention of the New Church in the United States.

3. The acting members of the meetings shall be the ministers and laymen who have united in forming the Association, ministers and delegates from societies which may be in its membership, and other ministers and laymen who may be admitted as members. A society of the New Jerusalem in membership may send five delegates to represent it at each meeting of the Association.

4. The ministers of the Association shall be the Committee of Ministers for the consideration and transaction of such business as may be assigned to them.

5. A President, a Vice-President, a Secretary, and a Treasurer, together with a Committee of Laymen and a Book Committee, shall be elected at the meeting in May.

6. The Treasurer shall receive all general contributions and donations to the funds of the Association; specific contributions for aiding the distribution of the writings of Emanuel Swedenborg, for supporting missions, or for other church purposes; and hold the same, subject to the control of the Association.

7. The Committee of Laymen shall consist of five members. They shall have in charge the general interests of the Association; and they shall be its Finance Committee.

8. The Committee of Ministers and the Committee of Laymen, as a Joint Committee, shall act on all matters relating to the licensing of preachers, to ordinations, and to such other subjects as may be referred to them by the Association. They shall keep in operation the uses of the Association in the intervals between its meetings. They may authorize the payment of money from the treasury, upon the order of the President or of the Secretary.

9. The Book Committee shall consist of seven members. They shall have in charge the distribution of the theological writings of Emanuel Swedenborg, and other New-Church publications, to public libraries and to individuals, from such funds as may be appropriated to this object. This Committee shall keep an accurate record of all books purchased by them or by the Joint Committee, or otherwise supplied for distribution; of all libraries supplied; and of all books distributed.

10. Each Committee shall be organized with a Chairman and Secretary; and shall keep and preserve a complete record of its doings, and shall report the same to the Association annually.

Report of the Book Committee.

Presented to the Maryland Association, Washington, D.C., May 6, 1858.

For several weeks after the meeting for the organization of the Maryland Association, on account of the want of funds, the members of the Book Committee were unable to commence their work of distributing the writings of Emanuel Swedenborg. They were not, however, idle. Steps were taken to procure accurate information concerning the various public libraries within the limits of the Association, that we may know to what extent they are now supplied with the writings of the New Church, and how far the way is open for their further supply by gift or by purchase. Our information is not yet full; but it will soon be so. We have the gratifying assurance, that much has already been done towards the supply of the public libraries of Maryland, through the earnest and persevering labors of several members of the church; and their exertions are still continued.

In order to prepare to fulfil a requirement of the Constitution provisionally adopted in December, the Committee procured a book, so ruled that a record can easily be kept that will show at a glance what books have been distributed, the names of the distributers, and the name and address of every person who has received a book from the Association. In order to make it easy for those engaged in the work of distribution to keep a record of their work, and to make their report to the Book Committee, blanks were prepared and issued. In a single hour, it would be quite possible to make a full record and report of the distribution of several hundred volumes. The time expended in keeping such a registry will not be lost. There will soon be obtained the names and address of thousands of readers of the writings of the church. Many of these will become receivers of its truths, and will aid in the distribution of its writings. The distributers will be enabled to preserve some connection with those who receive the books. The registry will also aid in carrying out the various uses of the Association.

Fully concurring with the views and the recommendation of the Joint Committee, we resolved to adopt Swedenborg's treatise on the "Doctrine of Life" as the work for our first labors in general distribution. This treatise seems to be admirably adapted for use as a tract for general distribution. The central truths of the New Jerusalem are all here. The way of their application to life is most clearly shown: "Look unto Me, and be ye saved, all the ends of the earth;" "Why, even of yourselves, judge ye not what is right?" "All things whatsoever ye would that men should do unto you, do ye even so to them;" "If thou wilt enter into life, keep the commandments."

After a small sum of money had been placed in the hands of the Committee, an unexpected obstacle presented itself. When application was made to the General Convention's Agent in New York, a supply of the treatise on the "Doctrine of Life," in the German language, was promptly furnished; and we have already engaged in its distribution: but the works on the "Doctrine of the Lord" and the "Doctrine of Life," in the English language, were out of print. Six copies of the "Doctrine of Life" were all that could be obtained.

Immediate application was then made to the American Swedenborg Printing and Publishing Society. Here, too, we were unsuccessful. We were informed that the society does not issue the "Doctrine of Life" by itself, but in a volume as one of the "Four Leading Doctrines." We hope that the society will regard it as well to change their course, and issue the treatises on these doctrines separately as well as together.

At the dawn of the next century of the New Church, we hope and believe that it will not for several weeks be impracticable to obtain a copy of the "Doctrine of the Lord" and of "Life," — the essential doctrines of the church.

During the present week, a letter from the General Convention's Agent has informed us that a new edition of the "Doctrine of Life" has just been issued. Longer delay will therefore be unnecessary.

We believe that the time has come when some of Swedenborg's works can be widely distributed, with mighty power for good. In this good work all can unite. We desire to see Swedenborg's tract on the "Doctrine of Life" sent into every part of our land. Many thousands of copies are needed within the bounds of our Association. We wish to see it in every family; we wish to labor in sending it forth, until its truths become household words.

To aid in the accomplishment of the use which the Association had in view in the appointment of the Book Committee, money is needed. Small sums will do some good; but we need large sums. Several hundred dollars can be usefully expended during the coming year; and there is ability within the limits of the Association to contribute such a sum. Let all come to this good work; let all give according to their ability; let the rich give of their abundance; let us send forth these messengers that have been given from heaven, that the knowledge of the Lord may cover the earth as the waters cover the sea.

SAMUEL H. WÓRCESTER,
For the Committee.

BALTIMORE, Nov. 4, 1858.

THE Semi-annual Meeting of the Maryland Association of the New Jerusalem was held at the Temple of the German Society in this city.

The meeting was called to order by the Rev. Abiel Silver, the President; and opened by reading from the Word, and repeating the Lord's Prayer.

After the calling of the roll of members, the proceedings of the last meeting were read and approved.

The following persons were proposed and elected as members of the Association: —

Mr. George Kuhn, Mrs. Rosina Kuhn, of Baltimore.

Mr. J. H. Stearns, Mrs. Eunice M. Towle, of Washington, D.C.

Mrs. Elizabeth Wegfahrt, of Baltimore.

On motion of Rev. Mr. Brickman, it was —

Resolved, That all receivers of the doctrines of the New Church, who are or shall be in attendance at this meeting of the Association, be invited to take seats therein, and participate in its deliberations; and to report their names and address to the Secretary, that they may appear in the Journal.

On motion of Rev. S. H. Worcester, a Committee of Three was appointed to prepare business for the action of the Association.

The President appointed Rev. S. H. Worcester, Dr. N. C. Towle, and Rev. A. O. Brickman.

The Committee retired; and, after a short absence, returned, and reported the following order of business; which was adopted, it having been previously prepared: —

ORDER OF BUSINESS.

Times of Meetings. — Morning, from ten o'clock to one o'clock; afternoon, from three o'clock to half-past five o'clock; evening, from half-past seven o'clock to half-past nine o'clock.

Morning Session, ten o'clock to one o'clock.

1. Meeting called to order at ten o'clock, *precisely*.
2. Reading in the Word.
3. Chant, — Selection 208th.
4. Prayer.
5. Roll of members.
6. Records of last meeting.
7. Nominations for membership.
8. Resolution inviting participation, &c.
9. Appointment of Business Committee, and Report.
10. Letters and communications.
11. Report of Joint Committee.
12. Report of Book Committee.
13. Recess before worship.
14. Chant, — Selection 69th, at eleven o'clock.
15. Prayer.
16. Reading in the Word.
17. Sermon.
18. Sacrament of the Holy Supper.
19. Glorification, 30th.
20. Benediction.
21. Recess after worship, — five minutes.
22. Resolutions, &c., until one o'clock.
23. Adjourn to three o'clock, *precisely*.

Afternoon Session, three o'clock to half-past five o'clock.

1. Meeting called to order at three o'clock, *precisely*.
2. Prayer.
3. Minutes of morning session.
4. Nominations for membership.
5. Resolutions, &c.
6. Election of officers to fill vacancies.
7. Appointment of committees.
8. Fix place of next meeting, Thursday, May 5, 1859.
9. Adjourn to half-past seven o'clock, *precisely*.

Social Meeting at Rev. Mr. Worcester's, 74, Aisquith Street, immediately after adjournment.

Evening Session, half-past seven o'clock to half-past nine o'clock.

1. Meeting called to order at half-past seven o'clock, *precisely*.
2. Chant, — Selection 1st.
3. Prayer.
4. Written addresses.
5. Extemporaneous addresses and remarks.
6. Resolution for adjournment after closing exercises. Announce social meeting.
7. Glorification, 26th.
8. Benediction.

Social conversation and recreation, to end at half-past nine o'clock.

A recess was then taken for public worship, which was conducted by Rev. Abiel Silver, who preached from Ps. xxxvii. 3; after which, the sacrament of the Holy Supper was administered, with the assistance of Rev. Rufus Dawes and Rev. A. O. Brickman.

On resuming business, letters and communications were read from N. F. Cabell, Esq., and T. Stanhope McClelland, Esq., of Virginia.

The following resolutions were offered by Rev. S. H. Worcester, and adopted: —

Resolved, That the Association has learned with great pleasure that application has been made to Rev. Abiel Silver, by several receivers of the doctrines of the New Church residing in Nelson County, Va., for institution as a New-Church society.

Resolved, That Rev. Mr. Silver has the warm sympathy and approval of this Association in the work to which he has thus been called.

Resolved, That the Secretary of the Association is requested to communicate to N. F. Cabell, Esq., of Warminster, Nelson Co., Va., the assurance of the interest felt by the Association in the institution of a society within its bounds, and an earnest hope that it may prosper.

The business of the Association was then suspended for the administration of the sacrament of Baptism, by Rev. S. H. Worcester, to a little child and an infant.

The Book Committee, through their Chairman, Rev. S. H. Worcester, submitted their report, embracing a sub-report from Dr. Donaldson, of Washington, D.C.; which report was accepted, and ordered to be printed.

On motion of Rev. S. H. Worcester, it was —

Resolved, That the Committee of Laymen are hereby intrusted with the duty of maturing, and carrying into effect, a plan for raising money for the uses of the Association.

Dr. Towle requested to have his appointment of Treasurer transferred to some one residing in the city of Baltimore; which request was referred to the Committee of Laymen.

On motion of Rev. S. H. Worcester, —

Resolved, That the subject of missionary labor within the limits of the Association is referred to the Committee of Ministers, that they may form a plan for such labor, and may carry it into effect, with the concurrence and co-operation of the Joint Committee.

The Association then adjourned until three o'clock, P.M.

Rev. Abiel Silver in the chair. *Afternoon Session.*

The meeting was opened with prayer.

On motion of Mr. A. Ahrens, Mr. A. Thomas Smith was appointed Secretary *pro tem.* in the absence of the Secretary.

The minutes of the morning meeting were read and approved.

Dr. Fonerden, as Secretary of the Joint Committee, made a report, which was read; and the resolutions reported by the Committee were acted on, and adopted: —

Resolved, That Section 5 of Part IV. of the Constitution be amended by inserting the words, "a Committee on Religious Instruction," after the word "laymen."

Resolved, That Section 8 of Part IV. of the Constitution shall read as follows: "The Committee on Religious Instruction shall consist of five members. They shall have in charge the consideration of the means to be employed in promoting the religious education of the children who are connected with the church within the bounds of the Association, and shall perform such other duties as may be assigned to them."

Resolved, That the sections of Part IV., which are now numbered 8 and 9, shall be numbered respectively 9 and 10.

Rev. S. H. Worcester offered the following resolutions; which were read and adopted: —

Resolved, That the Committee on Religious Instruction are requested to take into consideration the preparation of a Book of First Lessons in Religious Knowledge, for the use of little children; and that the Committee are requested to prepare such a book, if, in their judgment, it is practicable; and to report in manuscript to the Association.

Resolved, That the Committee on Religious Instruction are requested to prepare and keep for the use of the Association a list of the books that they may find most suitable for sabbath-school libraries.

On motion of Rev. S. H. Worcester, and after a full discussion, it was —

Resolved, That it is the desire of this Association to have an index prepared of all the passages of the Sacred Scriptures that are explained, quoted, or referred to, in the theological writings of Emanuel Swedenborg; so that, at a glance, it may be determined whether Swedenborg has explained any required passage, and where, in his writings, the explanation may be found.

Resolved, That the Committee of Ministers are intrusted with the duty of maturing a plan for such an index; and that they are requested, if practicable, to cause it to be prepared within the limits of the Association: but, if this prove impracticable, they are requested to apply for the aid of those who do not reside within the bounds of the Association, or to refer the whole subject to the General Convention.

The Committee of Laymen, through Dr. Fonerden, presented a report on the subject of raising funds for the use of the Association; which was read. The subject is left with the Committee for further consideration.

The Report of the Treasurer, showing a balance in the treasury of $34.31, was then offered and read. He also reported that the sum of $8.25 had been subscribed and paid at the meeting to-day, and that the further sum of $36 had been subscribed.

The vacancy in the Book Committee was then filled by the appointment of A. Thomas Smith, of Washington.

The Committee on Religious Instruction was then appointed, as follows: —

Rev. S. H. Worcester, Rev. Abiel Silver, Rev. Rufus Dawes, Rev. A. O. Brickman, and Dr. J. Fonerden.

Rev. S. H. Worcester then nominated Mr. Charles Reese, of Baltimore, for membership; which nomination was confirmed.

On motion of Dr. Towle, it was —

Resolved, That the Constitution be amended by fixing the meetings of the Association on the Thursday of, or preceding the full moon in, the months of May and November.

It was then, on motion of Dr. Towle, —

Resolved, That the next meeting of the Association be held in the city of Washington, in the month of May next.

On motion of Dr. Towle, it was —

Resolved, That the thanks of this Association be tendered to A. O. Brickman and his society for their kindness in tendering the use of their place of worship for the meetings of the Association.

Resolved, That the Constitution be so changed, that the Committee on Religious Instruction be composed of seven members, in the place of five.

Mr. Willard H. Hinkley and Mr. John Zeller, of Baltimore, were then appointed members of that Committee.

At half-past five o'clock, a recess was taken; and the members of the Association repaired to the house of Rev. S. H. Worcester, by special invitation, for social entertainment and refreshment.

Evening Session.

The Association re-assembled at half-past seven o'clock.

The meeting was opened by singing the 1st Selection, and repeating the Lord's Prayer.

Addresses were then delivered by Mr. John Zeller, of Baltimore, on the importance of sabbath-school instruction; by Mr. Louis Carrière, of Baltimore, on brotherly love; by Mr. L. P. Blood, of Baltimore, on proselytism, and on the gradual development of the New Church; by Rev. Abiel Silver, on the love of the Lord and the neighbor, and on association; and by Mr. Willard H. Hinkley, of Baltimore, on the difference between the Old Church and the New, in respect to the reception of truth.

Remarks were also made by Dr. N. C. Towle, of Washington.

Rev. A. O. Brickman made an affectionate farewell address.

The 26th Glorification was sung; and, after the Benediction by the President, the Association adjourned.

A social meeting was held in the church after the adjournment.

GEO. B. COALE, *Secretary.*

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1. — *Report of Book Committee.*

The members of the Book Committee reside in Wilmington, Del., in Baltimore, Md., and in Warminster, Va. It was regarded as most judicious to intrust the members of the Committee with the duty of attending to the wants of their respective localities.

The members of the Committee residing in Baltimore, aided by several friends, have distributed five hundred and twenty-two copies of Swedenborg's treatise on the "Doctrine of Life," and fifteen copies of his treatise on the "Doctrine of the Lord," in English. They have distributed, in German, one hundred and eleven copies of the "Doctrine of Life," twenty-three copies of the "Doctrine of the Lord," and seventeen copies of the "Doctrine of the Sacred Scripture;" making five hundred and thirty-seven works in English, and one hundred and fifty-one in German, — six hundred and eighty-eight in all.

With funds supplied from private sources, they have also distributed several hundred tracts. Twenty copies of the "Doctrine of Life," in English, were sent from Baltimore to N. F. Cabell, Esq., of Warminster; twenty-four to Mrs. Anna Cora Ritchie, of Richmond; twenty-two to John N. Humes, Esq., of Abingdon; and twelve to Mrs. William Hedrick, of Charleston: making seventy-eight copies sent from Baltimore for distribution in Virginia. These are included in the Baltimore Report. Twelve copies of the "Doctrine of Life," in German, were sent to Rev. R. G. Busmann, of Quincy, Ill., for distribution.

The work of the Baltimore members of the Committee has been principally confined to the State of Maryland; but it has also extended itself to Massachusetts, New York, Illinois, Virginia, South Carolina, and Texas. One copy of the "Doctrine of Life" and one copy of the "Doctrine of the Lord" have been given to a clergyman of the Protestant Episcopal church, who, for several years, has served as a missionary in Africa, and who will soon return to that field of his labor. The tracts distributed from private funds have reached nearly all the States of the Union.

So far as has been practicable, there has been kept a register of the names and residences of those who have received books from the Association. The record

also shows the names of the distributers, the books given, and the dates. The register now shows the names and addresses of four hundred and forty-six persons who have been supplied. The names are also entered in an alphabetical index.

In No. 784 of the "True Christian Religion," Swedenborg says, "As this new heaven, which makes the internal of man, increases, so far the New Jerusalem — that is, the New Church — comes down from that heaven: wherefore this cannot be done in a moment, but it is done as the falses of the former church are removed; for what is new cannot enter where falses have been ingenerated, unless these are eradicated; which will be done among the clergy, and thus among the laity."

To aid in preparing the way for this descent of the New Jerusalem, it has been thought best to give the clergy of the various religious denominations an opportunity to learn more truth. Our register shows the names of two hundred and ninety clergymen, to each of whom has been sent a copy of the "Doctrine of Life." The Protestant clergy of Baltimore have all been supplied. A few of the clergy of the Roman-Catholic church and of the Israelitish church have also been supplied. A copy of the "Doctrine of Life" has also been sent to each of the clergymen of the Protestant Episcopal church throughout Maryland. The lists published by various religious bodies, and our City Directory, have aided in this work. Our register will greatly aid in all future work.

In one of the daily papers of Baltimore, an article lately appeared in which Swedenborg was classed with men with whom he does not belong, and the doctrines of the church were spoken of as vagaries. When one of the editors was spoken to on the subject, he expressed great regret that such an article should have found its way unheeded into their journal; and he willingly undertook the work of supplying the principal writers with the treatise on the "Doctrine of Life," for their better information. It has been thought well to express in this report our appreciation of the editor's courtesy and justice.

It is very gratifying to be able to report that the Committee have had assurances, oral and written, from ministers and from laymen, that the books distributed have in many cases been thankfully received and carefully read. There is great reason to believe that the truths contained in these little books have, in many instances, found good ground.

The treatise on the "Doctrine of Life" seems admirably adapted for use as a tract for general distribution. The central truths of the New Jerusalem are all within it. We desire to see it sent into every part of our land; we wish to see it in every family; we wish to labor in sending it forth until its truths become household words. Its truths will enable all who follow them to become practical, working, living Christians, — Christians striving, each in his own vocation, to "cease from evil, and to learn to do well;" Christians to whom the words will not have been spoken in vain, "If thou wilt enter into life, keep the commandments." While esteeming this little work so highly, we do not, however, lose sight of the great need of sending forth other books on their errands of mercy. The wants of different men, and of the same men at different times, are various; and the Lord in his mercy has adapted his truth to the wants of all.

The Committee is unable to present an official and accurate report of what has been done in Delaware. They have been informed, that in Wilmington, from funds provided by the Wilmington Society, a great number of the Boston, the Ohio, and the Philadelphia tracts have been distributed. It is now the custom of our friends in Wilmington to place tracts in parts of their church, from which they can be freely taken by all who desire to learn the doctrines of the New Church. This plan seems worthy of the consideration of those who in other places are engaging in the work of making known the truths of the New Dispensation to their fellow-men.

It is within the knowledge of the Committee, that the Maryland Book and Tract Board is actively engaged in distributing the writings of Swedenborg and New-Church tracts. This Board has been in existence several years. Its members reside in Baltimore.

It seems very important to supply the public libraries within the Association's limits with the writings of Swedenborg. A part of this work has already been done by individuals, and by the Maryland Book and Tract Board. To complete this work, your Committee need to have more money placed at their disposal.

By the removal of Rev. Jabez Fox to Michigan, a vacancy has occurred in the Committee. It is recommended that it be filled at the present meeting of the Association.

From information received since the foregoing portion of this report was prepared, it can now be added, that the member of the Committee residing in Washington has presented copies of the "Doctrine of the Lord," the "Doctrine of Life," and the "Doctrine of the Sacred Scripture," to eleven clergymen in that city, and to the Washington Library, and the library of the Young Men's Christian Association.

In behalf of the Committee.

SAMUEL H. WORCESTER.

BALTIMORE, Nov. 4, 1858.

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2. — *Report of the Joint Committee.*

The Joint Committee submit, as a Report of their proceedings, their Record-Book. The record comprises minutes of thirty-one meetings from 4th of January, 1858, to the present time. Three of these meetings were held in the city of Washington. All the others were held in Baltimore. Most of the Baltimore meetings have been held on Monday evenings, at the residence of Mr. Worcester.

The Committee have been deeply interested in the work of the Book Committee. They most earnestly recommend members of the Association to make known the pecuniary wants of that Committee to the receivers of the doctrines of the New Church, with whom they are accustomed to associate in their respective places of residence. It may be a useful intimation to say, that a donation of one-cent post-stamps, and of small or large sums of money, forwarded to Adolph Ahrens, Assistant Treasurer, will keep in operation the intention to continue to distribute — in the manner begun in Baltimore, Washington, Wilmington, and parts of Virginia — many more hundreds of the "Doctrine of Life," and other small publications.

The Committee also recommend the Association to introduce, at the earliest possible time, a plan of effective missionary labor in connection with the work of distributing the writings.

N. F. Cabell, Esq., of Nelson County, Va., has furnished the Joint Committee with a list of subscribers to New-Church periodicals in eleven States in the South and South-west. It is thought, that, by sending the list for each State to a well-known receiver in the State, it will be possible to enlarge the list of persons known to be full receivers, who will be willing to co-operate with a plan for missionary travel by their sympathy, their welcome, and their means.

The Constitution was referred to the Joint Committee. The Committee recommend the following resolutions as amendments, which seem to be needed in doing work for the benefit of our children. (See Journal, p. 416.)

For the Joint Committee.

JOHN FONERDEN, *Sec. Com.*

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3. — *Report of the Committee of Laymen.*

The members of the Committee of Laymen, in attendance at this meeting of the Association, were in session after the adjournment of the Association at one o'clock.

John Fonerden was appointed Chairman; and Adolph Ahrens, Secretary and Treasurer.

The Committee recommend Mr. Ahrens to proceed to collect, personally or by post, unpaid subscriptions which were recorded in May last at the meeting in the city of Washington. The Committee will send a copy of this recommendation to each subscriber.

They further propose that Dr. Towle and Mr. Ahrens shall ask for and receive this afternoon, this evening, and to-morrow, money or subscriptions for the uses of the Association; and that they shall report to the Joint Committee next Saturday.

The Committee will continue to hold in consideration the maturing of a permanent plan for raising funds.

By order of Committee.

JOHN FONERDEN, *Chairman.*

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4. — Report of the Treasurer.

1858.			
May 1.	Balance in treasury, as last reported		$10.43
	Received from sundry subscribers by the Treasurer in Washington		35.00
	„ „ „ „ „ „ Assist. Treas. in Baltimore		33.00
			$78.43
	Paid by Treasurer in Washington to Book Committee, per order of the President of the Association	$12.00	
	Paid Assistant Treasurer in Baltimore for Book Committee	30.00	
	„ for 12 copies printed Reports, and postage	2.12	
			44.12
	Balance in treasury		$34.31
	Of which there is in Washington	$23.00	
	„ „ „ „ Baltimore	11.31	

Respectfully submitted.

N. C. TOWLE, *Treasurer.*
ADOLPH AHRENS, *Assist. Treasurer.*

BALTIMORE, Nov. 4, 1858.

CENTENARY OF THE NEW JERUSALEM.

TWELVE ADDRESSES in Commemoration of the Last Judgment in the Spiritual World, 1757; delivered before the General Convention of the New Church, at its Annual Session in Cincinnati, 1857. With a Sketch of the Life and Writings of Emanuel Swedenborg. New York: published by the General Convention of the New-Jerusalem Church in the United States, at the Office of its Board of Publications, Appleton's Building, 346, Broadway. John L. Jewett, Agent.

IT will be remembered by our readers, that, at the annual session of the General Convention of the New Church in Philadelphia, June, 1856, the Convention charged the Executive Com-

mittee with the subject of making preparations for the celebration of the Centenary of the New Dispensation in 1857; and that a Sub-committee was raised — consisting of Rev. J. P. Stuart, Rev. Chauncey Giles, and Mr. Sampson Reed — "to have in charge the subject of celebrating the Centenary of the New Church in connection with the session of the Convention in 1857, with instructions to procure the preparation and delivery of such discourses, dissertations, and papers, on topics relating to the subject, as they shall judge proper."

The Sub-committee took early measures to carry the wishes of the Convention into effect; and the result was the delivery, during the session of the Convention in Cincinnati, of the twelve addresses, which are now offered to the public. Much interest was expressed in them at the time; and a Committee, which was raised to consider the propriety of publishing them "in the 'New-Jerusalem Magazine' or otherwise," made a report, recommending that they should be published by the Convention, and bound in a volume to be called the "Centenary of the New Jerusalem." A Committee was appointed to carry this recommendation into effect; but, from causes which it is unnecessary to investigate or explain, the work has been delayed till the present time.

The work begins with a short biographical sketch of Emanuel Swedenborg, by Rev. W. B. Hayden. Then follow the addresses in the following order: —

The Last Judgment. Thomas Worcester, D.D.
The New Heaven. Rev. T. B. Hayward.
The Mission of Swedenborg. Rev. Abiel Silver.
The Descent of the New Jerusalem. Rev. Chauncey Giles.
The Permanence of the New Church. Rev. Joseph Pettee.
The Order of the Church, and its Uses. Rev. J. R. Hibbard.
The Conduct of Life. Rev. Thomas Storry.
The Successive Dispensations or Churches. Rev. J. P. Stuart.
The Progress of the Ages. Rev. George Field.
The Influence of the New Jerusalem on Freedom. Sampson Reed, Esq.
The Influence of the New Jerusalem on Education. J. Young Scammon, Esq.
The Influence of the New Jerusalem on Literature. N. F. Cabell, Esq.

The book makes a handsome octavo volume of 381 pages. It would be difficult, if not impossible, to convey to our readers any adequate idea of the views presented in this volume, without extending our notice to an unreasonable length. We do not propose, therefore, to enter into an analysis or criticism of the several addresses, but to call the attention of our readers to the work, that they may procure and examine it for themselves. The subjects treated are of great intrinsic interest. They do not grow old, but will be as fresh and as important a hundred years hence as at the present time.

We hope, therefore, that the delay which has occurred in bringing out the volume will not deter any from its perusal. We are quite willing that it should appear after any little excitement of the occasion should have passed away, and thus be left to the calm, deliberate judgment of its readers. It is published by J. L. Jewett, Agent of the General Convention, No. 346, Broadway, New York; and may also be obtained of George Phinney, publisher of this Magazine, as appears by his advertisement on the cover.

THE PYTHONISM OF THE PRESENT DAY.

The Response of the Ministers of the Massachusetts Association of the New Jerusalem to a resolution of that Association, requesting their consideration of what is usually known as "Modern Spiritualism," is now published, as appears by the advertisement on the cover of the Magazine; and we are glad to learn that it finds a steady sale. We hope to notice it more at large hereafter.

We are sorry to be obliged to defer a notice of the "Manual for Sabbath Schools" till the next number of the Magazine.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, Oct. 31, 1858.

MY DEAR SIR, — Since my last, I received news from the little flock at Berne. They continue to translate the sermons inserted in the "New-Jerusalem Messenger," of New York, into German, and to read every Sunday one of them, using the German New-Church Liturgy of the Rev. A. O. Brickman; but one of them, who took with us the Holy Supper at Vevay, is now confined by her parents in her house; and a friend of the house, a clergyman, was commissioned to convince her of the falsity of her views. Although the situation is very painful for her, she considers it as an opportunity to give testimony to the truth, and to convince others of it. Another young lady and her elder friend felt themselves incited to pay a visit to the said clergyman, to inform him on the matter, to refute false statements, and perhaps to convince him of the truth. They felt themselves wonderfully strengthened by the Lord, and were able so far to succeed, that the clergyman conceded that the views of the New Church are not so bad ones as the parents supposed; and they found afterwards even a good change in his sermon, as spoken under the influence of the truths they were able to prove before him from Holy Scripture, and the principles of religious freedom. The case gave also occasion to an accession of another female, and to fervent prayers for the holy cause. Similar good news I received from my daughter Clara, who is, at present, at Penrith, Cumberland, England. She feels herself very happy in the truths of the spiritual sense, and their application to life; and finds also that they exercise a good influence on others, who, in consequence of them, are more induced to consider their doings, and to devote themselves more to prayer. She has the confidence in the Lord, that she will be the instrument to bring, notwithstanding her weakness, into the truth, also others who are dear to her. Here, the Baroness von Schilling does not only continue to assist me in translating from the Latin, and in the publication of the manuscripts and reprints (she knows also the Hebrew and the Greek), but has also, a few days ago, again contributed to these undertakings two hundred guilders, or florins. Of the "Complete Dictionary of Correspondences," now eighteen sheets are printed.

A few days ago, I received a letter from a new friend, John M. Meredith, Esq., now at Drayé; in which he informs me, that the celebrated Dr. Schleiden, Professor of Botany at Jena, says, in addition to his discussion on Swedenborg and superstition, for the second edition of his studies, "that, in favor to Swedenborg, I have inverted the succession of the two testimonies of Kant: wherefore Mr. Meredith was anxious to read my pamphlet "Swedenborg and Superstition" and other New-Church books. I purchased, therefore, immediately the said second edition, and found therein that Prof. Schleiden has corrected at least many mistakes, but not the most perverting ones, and says, "Against my treatment of the matter has come forth, with great firmness, Prof. Tafel, in Tübingen; but I cannot forbear to take into protection Kant against a nonsense which Tafel charges him with. Kant has written a letter to Lady Ch. von Knobloch, in which he reports to her, according to many hearsays, the pretended wonders of Swedenborg. Kant has written, in 1766, a treatise on Swedenborg, in which he, in short, declares him a madman. To Mr. Tafel this judgment of Kant is incommodious; and he would be glad to remove it. This he attempts by endeavoring to prove that the letter to Lady Ch. von Knobloch was written after the year 1766, and is a silent recantation of Kant. Certainly, the date adjoined to the letter, in Browsky's biography of Kant, is a decidedly erroneous one; but no one capable of judging can be in doubt in regard to the date relative to that treatise of Kant. In the letter,

Kant says that he has not yet *read any thing in Swedenborg*, but he ordered his work from London; but, in that treatise, he has read Swedenborg's work, reports on the nonsense, and laments that he has thrown out through the window his fair seven pounds sterling for such trash. Only a Swedenborgian can entertain a different opinion as to the succession of both these writings of Kant." I have given you a literal translation of this reproach of Schleiden, because it is important to the church and to mankind to see the falsity of this statement, and the validity of the testimony of so celebrated a philo-opher as Kant.

Indeed, Prof. Schleiden could not give a better proof of his own incapacity of judging, because he shows again how careless he is concerning the facts upon which ripe judgment must repose. Therefore he can only overcome such persons as are quite ignorant of the facts, and believe that they are really as the professor reports them. But every one who has only cast a glance on the documents must see that they are of quite a contrary character; that, in the letter, it is nowhere said that Kant has not yet read any thing in Swedenborg; and the book he ordered from London is not the same as that he mentioned in the treatise of 1766. The latter was, as he says, p. 98, the "Arcana Cœlestia," which appeared 1749–56; whilst the book spoken of in the letter was, at the time of the last visit paid to Swedenborg by Kant's friend, not yet published, but, as Swedenborg said, page 218 of Kant's life, would be published "in May of this year at London." Now, if we add that the facts related at the beginning of the letter, pages 214 and 221, — the facts concerning the Queen of Sweden and the fire at Stockholm, — are put by Kant himself, in his treatise, pages 85 and 88, into the years 1761 and 1759; and the world-affecting events which Kant, in his letter, let fall before his friend's visits paid to Swedenborg, happened much later, — it is as clear as the day, that the book spoken of in the letter is not the book mentioned in the treatise which had already appeared 1749–56, but of a much later date. And, if we look into the catalogue of his books adjoined to the third volume of the "Arcana Cœlestia" of 1839, pages 524–6, we find that, after 1761, no other book of his appeared in London except the work "De Commercio Animæ et Corporis," London, 1769, or possibly 1768; which is still further confirmed by Swedenborg's answer to Kant's friend (page 24), that he will travel in May of this year to London, and publish his book, wherein will be contained the answers to Kant's letter in all its articles. For from the philosopher Kant were to be expected philosophical questions: and the said work contains the answers to such questions; viz., the discussions on the three possible hypotheses concerning the relation between soul and body. In this treatise of 1766, too, Kant did not yet know Swedenborg's name, but called him always "a certain Schwedenberg," but, in the letter, always "Herr von Swedenborg."

In the treatise, he did not know the facts concerning the fire at Stockholm, and the lost receipt, but by hearsay; but, in the letter, he did himself testify to them, and considered them not to be doubted. In the treatise, he treated Swedenborg with contempt, and declared him a madman; but, in the letter, he shows great respect for him, and calls him a learned and rational man, whose book he expected with great desire. There is, therefore, no doubt that the favorable letter was written some years after the treatise of 1766. We can also ask what reason the falsifier of the dates in Kant's letter can have had to put these dates into so early a time as 1753 and 1758, except to destroy the favorable testimony for Swedenborg by putting them into another time than that which they should have had; viz., before 1766.

Till 1845, every one had considered these false dates as the true ones; but, at that time, I wrote the Life of Swedenborg, or the fourth part of my collection of documents, which appeared at Stutgard, and held it my duty to verify these dates, and therefore to inquire into them critically, by collecting the public proofs: and so I found the falsification of the dates, and that Kant's letter was written after the "Dreams of a Seer" of 1766; which detection appeared to me so important,

that I not only inserted the proofs into the said biography, but published them also in a pamphlet entitled "Supplement to Kant's Biography," &c.

I remain, my dear sir, with great esteem, yours faithfully,

EMANUEL TAFEL.

FROM OUR CORRESPONDENT IN FRANCE.

LA CHATRE, Dec. 8, 1858.

DEAR BROTHER IN THE NEW JERUSALEM, — Since my last letter, family matters have called me to the south of France; and I have made quite an extensive excursion, which has brought me in connection with the brothers of the New Church who are in Montauban, Toulouse, Tarbes, Orthes, Bayonne, and Bourdeaux. I was delighted to see them, and to converse with them respecting our common faith, and our hopes for the future life. I found them persistent in the study of the Bible, and in the study of the revelations of its spiritual sense; and, above all, in the application to life of the new truths which the Lord has revealed to the world to draw it from its state of incredulity and perversity.

I have been, however, impressed with one result: it is the little success of our friends in the propagation of the celestial truths of our doctrines. We had much conversation respecting this state of things, which justly afflicts them; and they say, that, notwithstanding the theological works of Swedenborg are to be found everywhere in France (as I told you in a preceding letter), they have produced no *appreciable good for the present*, because it is necessary for one to possess a real desire for the truth to render the reading of the works of Swedenborg attractive, — so precious for those who know them; repellent, however, to many, because their style, although it is methodical and learned, is not the French style. One is accustomed in France, in historical and philosophical disquisitions, to a style more distinct and short, in which the development of the subject is in a manner indicated rather than discussed. From this fact arises the necessity, for the masses, of *preparatory works*, which might create the desire for the works of Swedenborg; because it is only where preparatory works are widely spread, that the wish would exist to consult the doctrine at its real source.

I have spoken of the above to our worthy brother Mr. Le Boys des Guays, and he admits that our brethren at the south are right in their conclusions. But what is to be done? The New Jerusalem has not, in France, penetrated amongst the elevated and rich classes of society: they are pre-occupied with other things. It exists at St. Amand, for example, only amongst the artisans and workmen, with a few exceptions. So it is at Paris; so it is at the south. The individuals amongst the middling classes who have adopted the doctrines are, in general, in a position, as to fortune, quite unfavorable. How, then, shall we obtain the means necessary for the publication and for the reprinting of certain preparatory works? It is next to impossible. We have, however, works which it would be very important to have known, and to spread abroad as a preparation for the reading of Swedenborg: 1st, "The Disciple of the Gospel," by the Pastor Larrogue; of which the edition of two vols. 8vo is out of print. 2d, "The Religion of Good Sense" of Richer. 3d, "The Key of Mystery," by the same. 4th, "Invocation to Religion," by the same: this is also out of print. 5th, "Noble's Appeal," which has been translated into French by Capt. Paillard. 6th, "The Peculiarities of the Bible," by Rendel; translated by the same. 7th, "An Abridgment of the True Christian Religion of Swedenborg," by Blanchet, &c. M. Fraiche has also written a good number of treatises. They are quite short; and their publication would be useful and profitable.

After consulting together — Mr. Le Boys des Guays and myself — upon this important object, it appeared to us that we ought to make an appeal to our brothers in England and America, who are more numerous, and more favored with the gifts of fortune, than ourselves: and it has been agreed upon, that we request of you to open in your journal a subscription to aid us in the publication of these works; it being understood that the subscribers shall receive copies of such works as they may wish, and that, in all cases,

the amount of their subscriptions will be deducted from the price of the books they may order. As I suppose that you will do us the favor to announce this subscription, a like request will be made to our friends in England to announce it in their journals; and finally, on our part in France, the brethren of the New Jerusalem will come forward in the mass with the *widow's mite*. I have no doubt of the hearty concurrence of our brethren in England, since they have already offered it in a general manner. I have, my good brother, become convinced, whether from what I have gathered in travelling, or from my reading of French publications, that the French spirit of scepticism is turning in all parts towards philosophical and religious thoughts. The lack of liberty of political discussion is in this regard a great good. On another hand, there is everywhere an acknowledgment, both among the Catholics and the Protestants, of the insufficiency and the incoherence, to say no more, of the predominant systems in these two general fractions of Christianity. Every one is drawn by his aspirations and his solemn promises to a Christian doctrine which is rational, which can satisfy the reason or the intellect, and can be a *rule of conduct for the honest of all religions*. Now, for these aspirations and these promises, where is the doctrine which can give real satisfaction, if it is not the doctrines of the New Jerusalem? But, if this is evident to us, it is not evident to others; and it becomes necessary that they should be convinced. In the absence of all periodical publications of the New Church, it becomes a real necessity to publish successively in France the works of which I have given the titles, and others which our brothers may be impelled to write.

These publications will be issued at St. Amand, from many motives, — first, because the printer there has issued all the works of Swedenborg; second, because these publications, being got out by Mr. Le Boys des Guays and under his direction, will possess a unity of view and of plan; and, third, he will accept only such works as will be adapted exactly and exclusively to the end we have in view.

Please to accept, my dear brother in the New Jerusalem, my assurances of true Christian affection.

BLANCHET.

I adjoin a draft of the proposed subscription-paper: —

Subscription to aid our brothers of the New Jerusalem in France to publish, in French, preparatory works, for the purpose of leading to the examination and adoption of the doctrines of the New Jerusalem. The principal of these works are —

The Disciple of the Gospel, by Pastor Larrogue.
The Religion of Good Sense, by Richer.
The Key to Mystery, by Richer.
An Invocation to Religion, by Richer.
Noble's Appeal, translated by Capt. Paillard.
The Peculiarities of the Bible, translated by Capt. Paillard.
An Abridgment of the True Christian Religion, from Swedenborg, by Blanchet.
Divers small works, by Capt. Fraiche.

Subscribers desiring to receive any of the works which may be published will have the amount of their subscriptions deducted from the cost of the books.

OBITUARY.

DIED in Boston, Oct. 24, Mrs. SUSAN BOLLES, aged fifty-two years. Mrs. Bolles was the eldest child of the late Hon. Francis Gardner, and was born in Walpole, N.H. In the year 1820, her father removed to Boston; since which time she has resided in this city. Sept. 25, 1832, she was married to the late Mr. Charles Bolles, for many years the printer of this Magazine, and often a contributor to its pages, and who was extensively known, respected, and beloved in the New Church. One daughter survives them. In 1826, Mrs. Bolles, then Miss Gardner, joined the church at that time under the charge of Rev. Lyman Beecher. While a member, she was actively engaged in church uses, but constantly felt the need of something more than she could find in the doctrines of the Old Church. About the year 1827 or 1828, she became acquainted with the works of Swedenborg, and found all her religious wants supplied in the doctrines there revealed. Having become fully satisfied of the truth of these doctrines, she sent a communication to the church of which

she was a member, in which she stated, that, in consequence of receiving the doctrines of the New Jerusalem, her connection with the Hanover-street church had ceased. To this communication was appended the following note, which is explained by the fact, that several persons who had been members of the same church, and had become receivers of the doctrines of the New Church, had, not long before, been formally tried and excommunicated for their supposed heresy: "In thus expressing to the church what perhaps is already known to many of its members, I feel that I have performed to them all that now lies in my power, and that no statement of any of the grounds of my present belief would be useful, or tend in any degree to lessen in their minds the weight of error which I am supposed to have embraced. After what has taken place on a previous similar occasion, I feel that no efforts of mine in the way of explaining my motives and feelings, and the happy effects which the doctrines have produced on myself, would be good evidence to the minds of others in the church."

After this communication, she received a visit from a committee of the church, probably for the purpose of reclaiming her from her supposed errors; but no definite action was taken till the year 1835, when she was formally separated from that body.

To a communication containing "specifications of the violation of covenant engagements," &c., which related solely to the change in her belief, she made a suitable reply, referring to her former letter, "which," she says, "in substance, was, that I had ceased to regard the doctrines of your church as the true doctrines of the Word, and had voluntarily separated myself from your society and communion."

A letter written to a near relative, which we are permitted to publish, and which appears in another part of this number of the Magazine, shows the affection, earnestness, and sincerity with which she received the doctrines of the New Church.

In October, 1831, Miss Gardner became a member of the Boston Society of the New Church; and it appeared to be her constant effort, from that time to the close of her natural life, to bring all her affections and thoughts into conformity with the truth, as revealed in its doctrines. These doctrines she loved and studied; and they were to her a never-failing source of light and consolation.

As the most delicate and pleasing perfume sheds its fragrance only to a small distance, so the most lovely characters are often those which are not extensively known. This arises naturally from the fact, that they are wholly engaged in their peculiar and appropriate duties; and these often consist in daily uses immediately before them, apparently small and trifling perhaps, but, in the light of Heaven, of the greatest magnitude and importance. And, while performing these uses, their minds are wholly in them, and they themselves are out of sight. They do not leave their own proper sphere of action, and seek to do some great thing, which will attract the attention of the public, but instinctively withdraw from all display and observation. Like angels, they leave their blessings behind them, while they themselves are unseen. Such a character was that of Mrs. Bolles. She was naturally retiring and reserved in her disposition, and had but few intimate associates beyond the immediate circle of her own family. But she discharged all the offices of daughter, sister, wife, and mother, in the most affectionate manner, and with the most scrupulous exactness; and, by all who had the privilege of her acquaintance, she was most highly esteemed and beloved.

Mrs. Bolles was attacked with a slow fever in August last; which, however, did not, for several weeks, present any alarming symptoms: but, like her husband, she had, at an early period of her sickness, a strong conviction that it would terminate fatally. This conviction, apparently, never left her mind; for, on being told that the hour of her departure was at hand, she calmly replied that she knew it, and had known for a long time that it was coming. She passed away so gently, that the precise moment was not certainly known when she ceased to breathe.

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at $2 per annum.

This Periodical,—now in the thirty-first year of its existence,—to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord—"*Suffer* little children to come unto Me"—are a plain intimation, not only of our duty to children, but of their readiness to "come unto Him" when permitted, or when he is truly presented to their minds.

III.

THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at $2 per annum.

This periodical, which has now entered its fourth year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

Just Published.

THE TRUE CHRISTIAN RELIGION; containing the Universal Theology of the New Church. By EMANUEL SWEDENBORG. In 1 vol. 8vo, of 576 pages. With a newly engraved Portrait of Swedenborg. Price $1.

☞ A liberal discount made to those who buy to sell again, or in large quantities. Orders may be addressed to

JOHN L. JEWETT, Agent,
346, BROADWAY, NEW YORK.

CHILDREN'S BOOKS.

Innocence of Childhood. By Mrs. Colman. 37 cts.
The Sabbath. By H. A. Worcester. Cambric, 37 cts.
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Juvenile Ballads. By Mrs. Carter. 8 cts.
A Catechism for Children of the New Church. By S. Worcester. 10 cts. [per dezen.
Questions to the Sacred Scriptures. 12 cts.; $1.20
Questions on the Four Gospels. By B. Worcester. 31 cts.

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The above three books are bound in one volume. Cambric, 37½ cts.

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Danger of Disobedience. Stiff covers, 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Home Verses for Little Folks. 12½ cts.
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Charles and Rosa, parts 1 and 2. By Mrs. Doughty. 12½ cts. each.
Penny Series. By Mrs. Doughty. 1 cent each. In one vol., cambric, 25 cts.
Rainbow Explained. By Clowes. 6 cts.

MEETINGS OF THE CONVENTION AND THE ASSOCIATIONS.

The GENERAL CONVENTION	at Philadelphia, on Wednesday, June 8, 1859.
The ILLINOIS ASSOCIATION	Chicago, Friday, Oct. 15, 1858.
The MAINE ASSOCIATION	Bangor, Friday, Aug. 27, 1858.
The MARYLAND ASSOCIATION	Baltimore, Thursday, Nov. 4, 1858.
The MASSACHUSETTS ASSOCIATION	East Bridgewater, Thursday, Oct. 7, 1858.
The MICHIGAN AND NORTH. IND. ASSOCIATION	Friday, Oct. 15, 1858.
The PENNSYLVANIA ASSOCIATION	Philadelphia, Tuesday, Feb. 22, 1859.
GENERAL SOCIETY IN OHIO	Bellefontaine, Friday, Sept. 24, 1858.

NEW JERUSALEM MAGAZINE,

AND

NEW CHURCH MAGAZINE FOR CHILDREN.

NOTICE is given, that the Board of Publications of the General Convention have engaged the services of Mr. GEORGE PHINNEY as publisher of the "*New-Jerusalem Magazine*," and of the "*New-Church Magazine for Children.*" Mr. Phinney has taken rooms at No. 19, Winter Street (up stairs). This is one of the most convenient and central positions that can be obtained in the city, and in the immediate vicinity of one of the largest publishing houses in Boston.

All communications intended for either of the above-named publications, and all payments, should be forwarded to Mr. GEORGE PHINNEY, No. 19, WINTER STREET, BOSTON; and subscribers are requested to inform Mr. Phinney, without delay, of any irregularity in the delivery of either of the Magazines.

Mr. Phinney intends to keep a complete assortment of the Works of Swedenborg, and of the Collateral Writings of the New Church. All orders for books will be filled promptly at the lowest rates.

The "New-Jerusalem Magazine" is issued monthly, $2 per annum, payable in advance. Each Number will contain an average of *at least* forty-four to forty-eight pages.

☞ All letters relating to business are to be directed to the Publisher, No. 19, Winter Street. Other communications may be addressed "*To the Editor.*"

AGENTS FOR THE NEW-JERUSALEM MAGAZINE, AND FOR THE NEW-CHURCH MAGAZINE FOR CHILDREN.

OLIVER GERRISH . . . . . Portland, Me.	WILLARD H. HINKLEY . 24, North Chas. St., Balt.
J. B. SWANTON . . . . . Bath, Me.	EDWARD MENDENHALL . . . . Cincinnati, O.
H. B. HOSKINS . . . . . Gardiner, Me.	Rev. J. R. HIBBARD . . . . . Chicago, Ill.
AMBROSE WARREN . . . . . Bangor, Me.	W. G. DAY . . . . . Urbana, O.
D. H. HOWARD . . North Bridgewater, Mass.	WM. WHITE . 36, Bloomsbury Street, London.
JOHN ALLEN . 30, Beekman Street, New York.	Rev. THOMAS STORRY . . . . . Peoria, Ill.
WM. ROBERTS . . . . 763, South 9th St., Phila.	E. W. COBB . . . . . Charleston, S.C.
LUCIUS FAXON . . . . . Abington, Mass.	